

THE OLD ENGLISH MARTYROLOGY

Edition, Translation and
Commentary

CHRISTINE RAUER

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THE OLD ENGLISH MARTYROLOGY

Edition, Translation and Commentary

Anglo-Saxon Texts

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Cambridge, Corpus Christi College 196, p. 24, which shows the characteristic itemised layout of almost all manuscripts of the *Old English Martyrology*. Reproduced by kind permission of the Master and Fellows of Corpus Christi College, Cambridge.

THE OLD ENGLISH MARTYROLOGY

Edition, Translation and Commentary

Edited with a translation by

CHRISTINE RAUER

D. S. BREWER

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St Andrews, November 2012

Abbreviations

AASS	Acta Sanctorum, 1st edn, 68 vols., ed. Bollandists (1643–1940)
AB	<i>Analecta Bollandiana</i>
ASE	<i>Anglo-Saxon England</i>
ASPR	Anglo-Saxon Poetic Records
BCLL	<i>Bibliography of Celtic-Latin Literature 400–1200</i> , ed. M. Lapidge and R. Sharpe (Dublin, 1985)
BHL	<i>Bibliotheca Hagiographica Latina</i> , ed. Bollandists, 2 vols. (Brussels, 1899–1901) and H. Fros, <i>Novum Supplementum</i> (Brussels, 1986)
BL	London, British Library
BnF	Paris, Bibliothèque nationale de France
BRASE	Basic Readings in Anglo-Saxon England
BSS	<i>Bibliotheca Sanctorum</i> , ed. F. Caraffa, 13 vols. (Vatican, 1961–70)
CCCC	Cambridge, Corpus Christi College
CCCM	Corpus Christianorum Continuatio Mediaevalis
CCSL	Corpus Christianorum Series Latina
CSASE	Cambridge Studies in Anglo-Saxon England
CSEL	Corpus Scriptorum Ecclesiasticorum Latinorum
DMLBS	<i>Dictionary of Medieval Latin from British Sources</i> , ed. R. E. Latham <i>et al.</i> (London, 1975–)
DOE	<i>Dictionary of Old English: A-G on CD-ROM</i> , ed. A. diPaolo Healey <i>et al.</i> (Toronto, 2008)
DOEC	<i>Dictionary of Old English Corpus</i> , ed. A. diPaolo Healey <i>et al.</i> (Toronto, 2005), http://quodlib.umich.edu/o/oec
ODNB	<i>Oxford Dictionary of National Biography</i> , ed. H. C. G. Matthew and B. Harrison (Oxford, 2004), http://www.oxforddnb.com
EETS	Early English Text Society
os	original series
ss	supplementary series
ePL	Patrologia Latin Database, http://pld.chadwyck.co.uk
Fabricius	J. A. Fabricius, <i>Codex apocryphus novi testamenti</i> , 2nd edn, 2 vols. (Hamburg, 1719, 1743)
Gneuss	H. Gneuss, <i>Handlist of Anglo-Saxon Manuscripts: A List of Manuscripts and Manuscript Fragments Written or Owned in England up to 1100</i> , MRTS 241 (Tempe, 2001)
HBS	Henry Bradshaw Society
Herzfeld	G. Herzfeld, ed., <i>An Old English Martyrology</i> , EETS os 116 (London, 1900)
Ker	N. R. Ker, <i>Catalogue of Manuscripts Containing Anglo-Saxon</i> (Oxford, 1957)

ABBREVIATIONS

Kotzor	G. Kotzor, ed., <i>Das altenglische Martyrologium</i> , Abhandlungen der Bayerischen Akademie der Wissenschaften, phil.-hist. Kl. ns 88.1–2, 2 vols. (Munich, 1981)
LLASE	<i>Learning and Literature in Anglo-Saxon England: Studies Presented to Peter Clemoes on the Occasion of his Sixty-Fifth Birthday</i> , ed. M. Lapidge and H. Gneuss (Cambridge, 1985)
MÆ	<i>Medium Ævum</i>
MGH	Monumenta Germaniae Historica
AA	Auctores antiquissimi
SRM	Scriptores rerum Merovingicarum
SRLI	Scriptores rerum Langobardicarum et Italicarum
MJ	<i>Mittellateinisches Jahrbuch</i>
Mombritius	B. Mombritius, <i>Sanctuarium seu vitae sanctorum</i> , 2nd edn, 2 vols. (Paris, 1910)
MRTS	Medieval and Renaissance Texts and Studies
NM	<i>Neuphilologische Mitteilungen</i>
NQ	<i>Notes and Queries</i>
PASE	<i>Prosopography of Anglo-Saxon England</i> , ed. J. L. Nelson, S. Keynes <i>et al.</i> , http://www.pase.ac.uk (cited by saint's name)
PL	Patrologia Latina, ed. J.-P. Migne, 221 vols. (Paris, 1844–64)
Rauer, <i>Fontes</i>	C. Rauer, 'The Sources of the <i>Old English Martyrology</i> (Cameron B.19)', 1999, <i>Fontes Anglo-Saxonici: World-Wide Web Register</i> , http://fontes.english.ox.ac.uk/
RES	<i>Review of English Studies</i>
SASLC	<i>Sources of Anglo-Saxon Literary Culture: A Trial Version</i> , ed. F. M. Biggs, T. D. Hill and P. E. Szarmach, MRTS 74 (Binghamton)
SChr	Sources chrétiennes
SH	Subsidia Hagiographica
TU	Texte und Untersuchungen zur Geschichte der altchristlichen Literatur
Whatley	Whatley, E. G., 'Acta Sanctorum', <i>Sources of Anglo-Saxon Literary Culture: Volume One</i> , ed. F. M. Biggs <i>et al.</i> (Kalamazoo, 2001), pp. 22–548

References to the *Old English Martyrology* are in bold print and indicate section numbers (eg. **45**).

Introduction

The *Old English Martyrology* is one of the longest and most important prose texts written in Anglo-Saxon England; it also represents one of the most impressive examples of encyclopaedic writing from the European Middle Ages. Probably intended as a reference work, it experienced more than 200 years of transmission and usage. Its principal aim must have been to educate Anglo-Saxon readers in their cults of native and foreign saints, but it also presents detailed information on time measurement, the seasons of the year, biblical events, and cosmology. Its range is impressive even by modern standards: the text makes reference to roughly 450 historical and legendary characters, covering more than 6000 years of political, ecclesiastical and saintly history, as the events described range from the creation of the world in the year 5199 before Christ to contemporary cosmological phenomena still observed by the author himself. Geographically, the text covers the British Isles to western, central, and southern Europe, the Middle East, Northern Africa, and India. The complete set of data contained in this encyclopaedia is collected in no other surviving literature from the early Middle Ages, although constituent parts of this information can be found in some 250 earlier texts, many of which may directly have influenced the composition of the *Old English Martyrology*. It is hard to imagine today what difficulties its author or authors must have overcome in the compilation of this knowledge, and even now, in an age where information travels fast and electronically, one is struck by the range and comprehensive nature of this hagiographical database.

1 Date of Composition, Sources

Attempts to identify the likely date of composition (together with the location of composition and the author's ethnicity) have often concentrated on the respective inclusion or exclusion of certain saints or feasts in the *Old English Martyrology*.¹ The recognition that the text seems to attempt an inclusive and comprehensive approach in the selection of its saints has, however, made it harder to base such arguments on the inclusion of given saints; arguments *e silentio*, based on the omission of certain saints, are on the other hand made difficult by the fact that even hagiographical texts which can be securely dated often present unexpected omissions that run counter to their known date of composition.²

Less controversial dating criteria can be gained from the earliest manuscripts of the text. Two early manuscript fragments of the *Old English Martyrology*, London, BL Add. 23211 (s. ix ex.) and London, BL Add. 40165 A2. (s. ix / x), provide an

¹The inclusion of All Saints has often been noted, as well as the omission of several West Saxon saints such as Birinus, Aldhelm and Boniface; see Kotzor, I, 19–20, 22–3, 27–8, 446–8, and 450–54. For a more comprehensive list of secondary literature relating to a possible date of composition, see Rauer, 'An Annotated Bibliography', s. vv. 'Date, Historical Background' and 'Manuscripts'.

²Rauer, 'The Sources of the *Old English Martyrology*', pp. 93–4. For saints unexpectedly omitted by Ælfric, see Lapidge, 'Ælfric's Sanctorale', pp. 119–22; for Aldhelm's omissions in his *De uirginitate*, see Lapidge and Herren, trans., *Aldhelm: The Prose Works*, pp. 57–8.

upper limit for its composition, demonstrating that the text was already in circulation by c. 900.³ These two earliest copies, moreover, belong to quite distinct branches of manuscript transmission, and it is therefore possible to say that the text had already experienced an eventful transmission history, and perhaps even a systematic stylistic revision, by the time the two earliest witnesses were copied out. These early manuscripts already present the characteristic structure and wording which the text displays in its later and fuller copies, and there is no reason to doubt that the *Old English Martyrology* existed in what we now know as its full length and detail at the end of the ninth century.

An early limit for a date of composition is sometimes suggested by a number of relatively late historical events mentioned in a text, and the dates of composition of those primary sources on which an author drew to describe these events. But this method brings its own problems. The deaths of a number of saints mentioned in the text are thought to have occurred in the late seventh or early eighth century: John of Beverley (721), Bertinus (698), Audomarus (c. 690), Winnocus (c. 717). For his entries on the last three saints, the martyrologist is thought to have relied, directly or indirectly, on the *Vita S. Bertini* (BHL 763), the *Vita S. Audomari* (BHL 763), and the *Vita S. Winnoci* (BHL 8952), as Günter Kotzor demonstrated.⁴ These three texts, which were often, but not always, transmitted together, form a composite tripartite *vita*, thought to have been composed by a single author c. 800. This date of composition has not been reliably established, but would at least for the moment seem to point to the late eighth or even early ninth century as the point when an English author could plausibly have accessed this material at the earliest. Two other texts probably used by the martyrologist, the second *Passio S. Aefrae* (BHL 108–9), composed c. 770, and the sermon on the feast of All Saints known as ‘Legimus in ecclesiasticis historiis’, which has in recent years more reliably been assigned to Helisachar of Trier (d. 833x840), would also seem to point to the late eighth or early ninth century as the time when information used by the martyrologist in the composition of his text would first have been available.⁵ Extensive and detailed usage of another relatively late text, the *Vita S. Mariae Magdalenae* (BHL 5453), which has been thought to date from the ninth century, would again support a ninth-century date of composition, and the same could be said for the inclusion of a feast for St Michael on 8 May (which is thought to be a later addition to other, earlier, feasts for that saint).⁶

In his numerous publications on the *Old English Martyrology*, James Cross identified large numbers of Latin hagiographical texts as sources, and was in many cases even able to single out specific text variants as particularly close to the wording in the *Old English Martyrology*. In doing so, he noticed that many of the earliest

³See Kotzor, I, 52–4, 115–116, and 449–50 and pp. 18–25 below for further discussion of all manuscripts.

⁴See Rauer, ‘Female Hagiography’; and Kotzor, I, 452–3 and II, 347–8, 350, and 367–8 for surveys of dating criteria.

⁵Rauer, ‘Female Hagiography’.

⁶For Mary Magdalen, see Rauer, ‘Female Hagiography’; for feasts of St Michael, see the summary in Whatley, s. v. ‘Michael archangelus’ and the literature cited there.

manuscripts of a relevant text variant dated from the late eighth or early ninth centuries. This reinforced Cross's belief that the source material necessary for the compilation of the *Old English Martyrology* would have been complete at some point during the first half of the ninth century, and that a composition in the first half of the ninth century could therefore be just as, or even more, plausible than one assigned to the late eighth century or the second, more 'Alfredian', half of the ninth century.⁷ It is important to remember that periods of poor book survival in earlier centuries could at least have been partially responsible for the fact that so much of the Latin hagiography identified as closest in wording to the *Old English Martyrology* seems to date from the late eighth or earlier ninth century and that no earlier or later manuscripts seem to offer parallels of significant interest. Nevertheless, the cumulative evidence of relatively late source texts, feasts which are relatively late innovations, and text variants which often only appear at a relatively late point make a composition of the *Old English Martyrology* in the late eighth century or ninth century most likely. The earlier arguments presented by Cross and Kotzor have in that sense largely been confirmed by further source studies during recent decades. A relevant caveat, however, arises from the fact that it is in many cases difficult to date anonymous saints' lives; moreover, many of the Latin texts in question have not even been edited reliably. These problems show that the last word may not have been spoken regarding the text's date of composition. At the current stage of research, it would therefore be cautious to suggest that the *Old English Martyrology* was probably composed sometime between c. 800 and c. 900.

The process of composition has likewise been a topic of discussion. One of the most interesting features of the *Old English Martyrology* is its combination of a calendrical arrangement of feastdays and saints' names with substantial narrative material, including vast numbers of abbreviated miracle stories and frequent instances of direct speech.⁸ The register of feastdays and saints' names ultimately derives from one or more liturgical sources (martyrologies, calendars, sacramentaries).⁹ The narrative component can be shown to have been summarised from between 200 and 300 Latin source texts (especially anonymous *passiones* of Continental origin), most of which were identified by James Cross.¹⁰ Michael Lapidge recently argued that this summarised narrative material and the calendrical grid of feastdays and saints' names reached the martyrologist already combined in a hypothetical lost Latin text

⁷See, for example, Cross, 'Mary Magdalen', p. 20; Cross, 'The Apostles', pp. 42–3; Cross, 'Popes of Rome', p. 204; Cross and Tuplin, 'An Unrecorded Variant', p. 168; Cross, '*Passio Symphoriani*', pp. 269 and 275; Cross, 'Cosmas and Damian', p. 18; Cross, 'Pelagia in Mediaeval England', p. 282; and Cross, 'The Use of a *Passio S. Sebastiani*', pp. 39–40.

⁸See Rauer, 'Usage of the *Old English Martyrology*', p. 133 and the literature cited there for similar Continental examples of the *légendier-martyrologe*.

⁹See Rauer, 'The Sources of the *Old English Martyrology*', p. 90 and the literature cited there.

¹⁰The precise number depends on definitions of what should be classified as a separate text (as opposed to a text variant) and on whether possible, probable and antecedent sources should all be regarded as sources. See the Commentary section below for the most comprehensive list of source texts to date; earlier surveys can be found in Rauer, *Fontes*; Rauer, 'The Sources of the *Old English Martyrology*', pp. 103–9; and Lapidge, *The Anglo-Saxon Library*, pp. 233–7. Secondary reading on the topic is collected in Rauer, 'An Annotated Bibliography', s. v. 'Sources, Composition'.

composed in eighth-century Northumbria, which the ninth-century martyrologist then translated into Old English, as a *Vorlage* for his own vernacular text.¹¹ Lapidge further explored the composition of that lost Latin text, and identified a number of texts on which this hypothetical source in its turn would have been based; these include the martyrologies of Pseudo-Jerome and Bede, from which the feastdays and saints' names in the *Old English Martyrology* would thus ultimately have been derived.¹² The lost text would also have contained abbreviated narrative material from *passiones* available in early Northumbria. As a scenario of composition for this lost Latin source text, Lapidge suggested that it was composed by Acca of Hexham, sometime between 731 and 740, since Acca is known to have had access to large numbers of *passiones*.¹³ Lapidge also made a case for other material, such as excerpts from Bede, *Historia ecclesiastica* and *De temporum ratione*, Adomnán, *De locis sanctis*, and excerpts from a sacramentary to have been integrated in the hypothetical Latin text, material which in that case would not have been used directly by the martyrologist, but indirectly, embedded in the lost text in an abbreviated format.¹⁴ Given this hypothetical component in the composition of the *Old English Martyrology*, it is important to bear in mind that the sources identified for the Old English text (which are listed and discussed in the Commentary below) could have been used directly or indirectly by the martyrologist. An unknown proportion of the source texts identified so far should in that case technically be regarded as so-called antecedent sources, rather than as texts which were directly known to the martyrologist.

2 Language and Origin

Various aspects of the martyrologist's language have already been examined systematically. Given the constraints of this editorial introduction, the aim here is to give an outline of the linguistic research undertaken to date and to indicate where further work is required. The principal focus of linguistic study so far has been phonological, lexicological, and morphological, and has resulted in a longstanding debate regarding the dialectal origin of the text. It was Eduard Sievers (1884) who first suggested an Anglian original for the *Old English Martyrology*; other linguistic observations were made by Georg Herzfeld (for his edition of the text, 1900), by commentators responding to Herzfeld's edition, and by Franz Stossberg (in a short monograph, 1905).¹⁵ The first systematic and reliable linguistic study, however, was undertaken by Kotzor, who examined both the earlier and later manuscripts of the

¹¹Lapidge, 'Acca of Hexham'; for the term *Vorlage* ('model', 'source') used by Lapidge, see the editorial introduction of Kotzor, I, 21n, 35, 39n, 250–1, and 448. See also Gretsche, 'Æthelthryth of Ely', pp. 166–8 for more information on this text.

¹²Lapidge, 'Acca of Hexham', pp. 44 and 57–8.

¹³Lapidge, 'Acca of Hexham', pp. 66–9.

¹⁴Lapidge, pers. comm.

¹⁵Sievers, 'Miscellen zur angelsächsischen Grammatik', p. 299; Stossberg, 'Die Sprache des altenglischen Martyrologiums'; Herzfeld, pp. xi–xxxii. For a survey of early linguistic research on the *Old English Martyrology*, see Kotzor, I, 15–25; further secondary literature on the martyrologist's language can be located with the help of Rauer, 'An Annotated Bibliography', s. vv. 'Language, Style' and 'Reviews'.

text for their phonology, morphology, syntactical features and dialect vocabulary, and distinguished diverging practices between their scribes. Kotzor applied the dialectological work of Franz Wenisch and Hans Schabram to the vocabulary of the *Old English Martyrology*, and was able to paint a more nuanced picture of the Anglian lexis of the text, by distinguishing between lexical items originally Anglian which later acquired a more supraregional character, and items which more consistently seem to indicate Anglian dialect even throughout the later stages of the Anglo-Saxon period.¹⁶ Syntactical features examined by Kotzor include the usage of *mid*, in the *Old English Martyrology* used variously with dat. or acc., with the latter as an indicator of possible Anglian origin. Among the morphological features considered to be indicative in terms of dialect are the formation of abstract nouns (variously from participles or verb stems, the latter being associated with Anglian usage) and the suffix formation of abstract nouns (varying between *-nes* or *-nis*, with the latter as a possible Anglian feature). Syncope in inflectional morphology was also examined by Kotzor, as unsynocopated forms have been regarded as characteristically Anglian, and another feature investigated by Kotzor was allomorphic variation in the conjugation of *seon*. His phonological analysis included an examination of *ǣ* / *ō* before nasals (with *ō* as the predominant feature in Anglian texts) and retraction of *ǣ* to *ǣ̆* before *l* + consonant, instead of breaking to *ĕa* (with the retracted form characteristic of Anglian).¹⁷ Of particular importance in Kotzor's study is also the linguistic analysis of the earliest two manuscripts, A and E, which he examined for West Saxon features, such as the retention of Germanic *ǣ* in West Saxon (as opposed to *ē* in Anglian and Kentish), palatal diphthongisation, and the absence of Anglian smoothing. Kotzor also re-examined instances of possible Kentish features cautiously posited earlier by Celia Sisam.¹⁸

Taken collectively, Kotzor's results indicate that the original text of the *Old English Martyrology* is likely to have been predominantly Anglian, although a West Saxon component even in the language of the original cannot be ruled out, as even the earliest surviving manuscripts, A and E, already present a mixture of Anglian and West Saxon features. The picture differs slightly for the later manuscript B (s. x / xi) which shows even more West Saxon features; the language of C (s. xi²) appears to be the most West Saxonised of all the copies. In sum, the Anglian component seems to have decreased and the West Saxon component seems to have increased during the transmission of the text. Some of this West Saxonisation seems to have gone hand in hand with a radical stylistic revision.¹⁹

Several caveats need to be added. The Anglian group of dialects has traditionally been subdivided into Mercian and Northumbrian. Specifically Northumbrian dialectal features seem to be absent from the *Old English Martyrology*;

¹⁶Wenisch, *Spezifisch anglisches Wortgut*; Schabram, *Superbia*. Vocabulary thought to have been Anglian either at the stage of composition or later during transmission is listed in Kotzor, I, 329–67, and Rauer, 'An Annotated Bibliography', s. v. 'Glossary'.

¹⁷Kotzor, I, 367–96.

¹⁸Kotzor, I, 396–400 and 403; Sisam, 'An Early Fragment', p. 215; for dialectal features of individual manuscripts, see also pp. 18–25 below.

¹⁹See pp. 7, 9–10, 20 and 24–5 below.

the Anglian features in the text are not necessarily distinctively Mercian; and the manuscript transmission of the text known to modern scholarship is entirely restricted to the south of England. Celia Sisam first pointed out that the north is referred to in the text as a distant and unfamiliar place.²⁰ Taken together, these factors make it unlikely that there is a Northumbrian component in the composition of the *Old English Martyrology*, although it cannot be ruled out entirely.

Moreover, it is clear that the dialectal character of a word or other linguistic feature can change through time, in the sense that a word originally belonging to one dialect can over time become supradialectal, and vice versa. Modern scholarship is trying to establish the dialectal characteristics of a ninth-century text from ninth-, tenth-, and eleventh-century manuscripts, and it is clear that this is difficult.²¹ From an editorial point of view, it is in any case important not to remove features silently from the text which could testify to the presumed early mixture of Anglian, West Saxon and possibly also Kentish features.²²

Moreover, in view of Kotzor's extremely cautious assessment of the phonology and dialect vocabulary of both the presumed author of the *Old English Martyrology* and the scribes of the surviving manuscripts, it is important to remember that it is hard to draw conclusions from the text's dialect features to its place of composition.²³ The intertwined politics of ninth-century Mercia and Wessex, together with the Mercian political influence in Kent, can easily explain why a ninth-century southern English text should present no clear-cut dialectal picture, and could have been formed by varying influence from its author, his patron, and the text's place of composition.²⁴ In sum, it can cautiously be said that the *Old English Martyrology* presents all the phonological features which one could expect from a text suspected to have been composed in a ninth-century environment where persons of Mercian and West Saxon and possibly Kentish linguistic origin mingled. Possible reasons which could account for dialectally ambiguous language include composition by an author whose biography took him through a variety of dialect areas, or an author originating from a dialectal border area, or even an author who wrote in a supradialectal medium mixing Mercian and West Saxon features, as has recently been suggested for the Junius Psalter gloss by Mechthild Gretsch.²⁵ The difficulty of establishing clear boundaries between ninth-century dialects particularly in the south and south-east of

²⁰For the southern transmission of the text, see Rauer, 'Usage of the *Old English Martyrology*', pp. 144–6; for the absence of specifically Northumbrian forms, see Kotzor, I, 400n and 445n. For textual references to the north, see, for example, 37 and 196; Sisam, 'An Early Fragment', p. 214; and Kotzor, I, 28 and 447.

²¹For a survey of relevant research, see Kastovsky, 'Semantics and Vocabulary', pp. 338–51 and Toon, 'Old English Dialects'.

²²For two examples, see Commentary on 41 and 226.

²³Kotzor, I, 445–6.

²⁴For the resulting dialectal and cultural output, see esp. Gretsch, 'The Junius Psalter Gloss'; Wilson, 'The Provenance of the Vespasian Psalter Gloss'; and Brown, 'Mercian Manuscripts'; for further political background, see Keynes, 'King Alfred and the Mercians'; Gretsch, *The Intellectual Foundations*, pp. 317–25; Keynes, 'The Control of Kent'; and Keynes, 'Between Bede and the Chronicle'.

²⁵Gretsch, 'The Junius Psalter Gloss', pp. 99–106 and 120–1.

England, and the possibility of supradialectal language, currently stand in the way of identifying the martyrologist's geographical and dialectal home.²⁶

The translations of Gregory's *Dialogi* and Bede's *Historia ecclesiastica* seem to be those which are most closely related to the *Old English Martyrology* in dialectal terms; from a thematic point of view, the hagiographical interest of the *Dialogi* and the focus on British historiography in Bede's work are also shared by the *Old English Martyrology*.²⁷ The style of Wærferth, to whom the translation of Gregory's *Dialogi* has been ascribed, resembles that of the martyrologist to some extent: 'It is in many respects a very literal rendering, following the order of the Latin as closely as he can and imitating its structures as much as possible. Nothing of substance is added and very little removed'.²⁸ Wærferth's predilection for word pairs is to some degree echoed in the *Old English Martyrology*.²⁹ Like the *Old English Martyrology*, the Old English translation of Gregory's *Dialogi* experienced extensive stylistic and lexical revision during its later transmission, and the same characteristics apply to the Old English translation of Bede's *Historia ecclesiastica*:³⁰ its original is believed to have been written in an Anglian dialect, displays a preference for doublets and rare vocabulary (often formed from Latin models), and experienced a later revision with changes in lexis and syntax, and overall a greater move towards West Saxon. Given these shared characteristics between the three texts, systematic lexical and stylistic comparison of the *Old English Martyrology* and the Old English translations of the *Dialogi* and *Historia ecclesiastica* would make sense, and more research in this area still needs to be undertaken.³¹

One of the most interesting linguistic aspects of the *Old English Martyrology* is its vocabulary, particularly its more unusual components which are now easier to survey with the help of electronic tools. Especially the searchable electronic corpus of Old English (DOEC) and the progressing *Dictionary of Old English* project (DOE) have helped in the identification of a relatively large proportion of rare vocabulary and hapax legomena in the *Old English Martyrology*, which is signalled as such in the glossary below. Although a systematic study of this rare vocabulary has not yet been undertaken, there are indications that at least some of the more unusual words or semantic preferences in the language of the martyrologist could have been influenced by related Latin vocabulary, or Latin vocabulary which he regards as

²⁶For general background, see Hogg, 'On the Impossibility of Old English Dialectology'; Lowe, 'On the Plausibility of Old English Dialectology'; Anderson, 'The Great Kentish Collapse'; for Kentish in particular, see now Kalbhen, ed., *Kentische Glossen*, pp. 241–258.

²⁷See the early remarks by Jordan, *Eigentümlichkeiten*, pp. 5–7.

²⁸See Godden, 'Wærferth and King Alfred', esp. pp. 36 and 47. See also Rauer, 'Errors and Textual Problems', for further stylistic similarities.

²⁹See Kotzor, I, 421–5.

³⁰Godden, 'Wærferth and King Alfred', esp. 42–4; Hofstetter, *Winchester und der spätmittelenglische Sprachgebrauch*, pp. 146–9; Waite, 'The Vocabulary'; Waite, *Old English Prose*, pp. 46–8; and Rowley, *The Old English Version*, pp. 41–6.

³¹For some overlap of the rare vocabulary found in the *Old English Martyrology* with that of the Old English translations of the *Dialogi* and *Historia ecclesiastica*, see Rauer, 'An Annotated Bibliography', s. v. 'Glossary'.

related.³² One important question which will need to be addressed is whether his predilection for unusual Latinate vocabulary should be seen as an idiosyncratic trait, or whether it could be aligned with similar phenomena found in authors involved in gloss production. Lucia Kornexl has recently again drawn attention to a number of Old English lexical coinages specific to the genre of glosses, namely coinages which seem to imitate Latin vocabulary, and the question arises whether the martyrologist's lexical predilections (together with his generally very literal translation methods and a conspicuous element of Latin vocabulary inserted into his Old English text) could be ascribed to a biographical background in the production or usage of glosses.³³ As part of his examination of Latin vocabulary inserted into the *Old English Martyrology*, Kotzor identified a number of lexical items with connections to the Second Corpus Glossary (CCCC 144, a Mercian production of the first half of the ninth century), but rightly cautioned against the positing of a direct link between the *Old English Martyrology* and the glossary.³⁴ With the help of electronic tools, it is now also possible to trace further rare vocabulary in the text which also appears in glosses or glossaries, but the significance of this lexical overlap still needs to be assessed.³⁵

One characteristic syntactic feature found in the surviving manuscripts of the *Old English Martyrology*, which can be presumed to have been present in the original, is a conspicuous number of anacoluthic constructions, often employing recapitulatory pronouns:³⁶

Se Uictor, **he** wæs Maura cynnes, 83

Þa se man ðe þæt sceolde behealdan þæt hi
man beheafðade, wepende ond swergende,
he sæde þæt he gesawe heora sawla gongan
ut of þæm lichoman fægre gefretwade, 64

Ðone Dioclitianus se casere, he wæs
hæpen, **he** het hine mid strælum ofscotian,
27

That Victor — **he** was a Moor

When the man who was supposed to watch
that they got beheaded, weeping and
swearing an oath — **he** said that he saw
their souls leave the body beautifully
adorned

Him [ie. Sebastian] the emperor Diocletian
— **he** was pagan, he ordered him to he be
shot dead with arrows

³²Rauer, 'Errors and Textual Problems'; for two case studies, see Rauer, 'Pelagia's Cloak' and Rauer, 'Old English *blanca*'.

³³See Kornexl, 'Sprache der Glossen', 'Unnatural Words', and 'The *Regularis Concordia*'. Gneuss describes some of the rare coinages in psalter glosses as vocabulary which 'never really lived' and 'at most migrates from one manuscript to another', and which is 'forgotten again as soon as it is coined', *Lehnbildungen und Lehnbedeutungen*, p. 156 (my translations).

³⁴Kotzor, I, 250n, further discussed by Rusche, 'The *Old English Martyrology* and the Canterbury Aldhelm Scholia'.

³⁵See Rauer, 'The *Old English Martyrology* and Anglo-Saxon Glosses'; rare vocabulary which is found in both the *Old English Martyrology* and Anglo-Saxon glosses is signalled as such in Rauer, 'An Annotated Bibliography', s. v. 'Glossary'.

³⁶Herzfeld, p. xxxii, 'wherever he tries to build up a longer sentence, he fails signally'.

þes Iacobus ærest monna Hispanius, ða elreordegan þeode ða syndon on middangeardes westdæle neah þære sunnan setlgonge, **he hi** gelerde to Cristes geleafan, **135**

This James was the first man [to introduce] Spain, the barbarian nations who live in the west of the world near where the sun sets — **he** introduced **them** to the Christian faith.

ðone Datianus se casere seofan gear mid unasegendlicum witum **hine** þreade þæt he Criste wiðsoce, **67**

him [ie. George] the emperor Datianus forced **him** for seven years with unspeakable tortures to renounce Christ

On ðone ðreo ond twentegðan dæg ðæs monðes, **ðæt** bið se sexta worolde dæg, **53**

On the twenty-third day of the month — **that** is the sixth day of the world.

It is difficult to say whether constructions of this type would ever have been regarded as a satisfactory form of Old English prose, but it is in any case interesting to see that many examples of this feature are subsequently smoothed out in the revision of the *Old English Martyrology* which survives in the manuscripts CE.

Also conspicuous is the author's preference for paratactic syntax as a default, which, as Kotzor has pointed out, can partially be attributed to the sequential listing of facts inherent in the martyrological genre.³⁷ It is true that not all of the syntax is of this paratactic type, and that the more hypotactic passages tend to summarise Latin sources of a syntactically and narratologically more ambitious type. Nevertheless, there are some quite extreme cases of paratactic sequence:

Ða geseah he sume Godes cyrican. Ða forlet he þa sceap ond arn to þære Godes ciricean. Ða geherde he þær rædan Godes bec. Ða fregn he ænne ealdne mon hwæt þæt wære. Ða cwæþ se ealda mann: 'Hit is monna sawla gestreon, ond þa þeawas ðe mon sceal on mynstre healdan.' Ða eode <he> sona of þære cirican to sumes haliges abbodes mynstre, **136**

Then he saw a church of God. Then he abandoned the sheep and ran to that church of God. Then he heard God's books read there. Then he asked an old man what that was. Then the old man said: 'It is the treasure of human souls and the customs which are to be upheld in a monastery'. Then he soon went from the church to the monastery of a holy abbot.

Another syntactical feature which seems unusual is the martyrologist's positioning of pronouns. It is again noteworthy that the revised version of the *Old English Martyrology* seems to have edited out some of the more extreme examples:

³⁷Kotzor, I, 20 and 407; Herzfeld, p. xxxii; see also pp. 31–1 below for modern reactions to the martyrologist's style.

- B ac is wen þæt englas **mid him hit** læddan to Godes neorxnawonge, **122**
- C ac is wen þæt englas **hyt myd heom** læddon to Godes neorxnawange
but the angels probably took **it with them** to God's paradise
- B (he) het mid monige wite **hi þreagan** from Cristes geleafan, **122**
- C he het **hyg** myd manegum wytum **þreatian** fram Cristes geleafan
(he) ordered **her** with many tortures **to be forced away** from Christ's faith
- B he het **lædan hi** feor on ðone wudu, **98**
- C he het **hig** feor on þone wudu **lædan**
he commanded **them to be led** far into the wood

Anacoluthon and recapitulatory constructions are already apparent in the oldest surviving manuscripts A and E, and seem to go back to the earliest version of the text.³⁸ It is hard to believe that these features could have been considered particularly elegant by the author or his contemporary peers; as the revision of the text shows, his early readers felt the need to improve his language not just in dialectal and lexical terms, but also in terms of syntax. To some extent it would even be fair to say that the text's first editor was the author of the revised CE tradition. The question remains, however, what could have led to language with these syntactical idiosyncrasies being composed and even transmitted, and a number of possible answers suggest themselves: (1) these features could be the result of incomplete authorial editing, that is, circulation of the text before its composition was considered complete by its author; (2) serious difficulties during the translation, encountered by an author who was struggling to summarise long hagiographical texts and translated phrase by phrase, arranging the resulting gobbets in the order in which he translated them; (3) an author not entirely proficient in the target language, such as a non-native speaker of Old English; (4) an author accustomed to working in a medium where idiomatic translation is not necessarily considered to be desirable, in the same way as Anglo-Saxon glossators are known to have tolerated a considerable Latinate element in their choice of Old English vocabulary and syntax.³⁹ The last two possibilities would also account for some of the exotic lexis found in the *Old English Martyrology* and would

³⁸For features of this type in A and E, see, for example, **67 (A)**, **76 (E)** and **83 (E)**.

³⁹In interlinear vernacular glossing of Latin texts, for example, anglicised word order tends to be the exception, not the norm; see Crowley, 'Anglicized Word Order'.

probably repay further investigation but, at the present state of research, all possible scenarios still need to be considered.⁴⁰

The text of the *Old English Martyrology*, as it is found in the seven surviving manuscripts, is in many places defective.⁴¹ This is hardly surprising, given a period of 150–250 years of transmission, but another contributing factor should be seen in the unusual vocabulary used by the martyrologist, which can be shown to have caused problems of comprehension already for Anglo-Saxon readers. The editorial principle of *lectio difficilior potior* usually only makes sense if an original text was linguistically particularly difficult to start with, as is the case, for instance, with poetic texts (often characterised by unusual syntax and specialised lexis), or texts with very complex prose syntax. It is therefore interesting to see that the *Old English Martyrology*, for all its pedestrian prose syntax and relatively concrete narrative content, seems to have been a surprisingly difficult text for Anglo-Saxon scribes and readers, and that mainly because of its lexis.⁴²

3 Historical and Literary Context

The availability of possible source texts and libraries (as discussed above) is an important criterion in identifying historical contexts which could have produced the *Old English Martyrology*, but other factors also need to be considered.

That some ninth-century Old English prose texts are the product of a concerted translation project directed by King Alfred is suggested by several early medieval authors, including Asser, Ælfric and William of Malmesbury.⁴³ Although the *Old English Martyrology* is not among the texts explicitly linked by early medieval sources to Alfred's circle, it has often been compared and associated with the ninth-century translations ascribed to Alfred's circle.⁴⁴ What could be seen to support a link to an Alfredian milieu, as conventionally understood, is the educational aim of the *Old English Martyrology*, with its wide and seemingly comprehensive hagiographical, geographical and literary range, and its flavour of a systematically compiled encyclopaedia.⁴⁵ The conservative and in some ways even antiquarian interests apparent in its selection of materials would also seem to match the backward-looking materials of the texts associated with Alfred's educational programme.⁴⁶ Given its mixture of West Saxon and Anglian language features, with a possible Kentish component, it would not seem far-fetched to link the text with an intellectual circle which had Canterbury, Winchester and Worcester as its most

⁴⁰Herzfeld, p. xxii, suggest that the martyrologist's syntactical problems should be seen as an indication of a pre-Alfredian composition, but this seems unconvincing.

⁴¹See Rauer, 'Errors and Textual Problems', for a survey.

⁴²Idiosyncratic lexis, textual error and the resulting editorial problems will be discussed in Rauer, 'Difficult Readings'.

⁴³Keynes and Lapidge, trans., *Alfred the Great*, pp. 26–35 and 45.

⁴⁴Rauer, 'The Sources of the *Old English Martyrology*', esp. pp. 98–102; Kotzor, I, 449–55; Batley, 'Old English Prose'; Batley, 'Did King Alfred'; and Pratt, 'Problems of Authorship'; for further reading, see Rauer, 'An Annotated Bibliography', s. v. 'Studies: Date, Historical Background'.

⁴⁵For explicit source references in the text, see Kotzor, I, 252–66; for Latin factoids, see Kotzor, I, 245–8.

⁴⁶Rauer, 'Female Hagiography'.

important centres; that the text is based on Continental, English and Irish sources would, on a very basic level, also match the circle of Mercian, Frankish, Saxon, and Irish collaborators at Alfred's court. Some copies of the *Old English Martyrology* were transmitted side by side with other ninth-century materials.⁴⁷ Internal evidence, such as dialectal and lexical similarities, suggests that some ninth-century texts are more closely related than others, and modern commentators have tended to accept the idea of an Alfredian cluster of texts which share the same intellectual origin. As indicated above further comparative studies, particularly of the language and transmission of the *Old English Martyrology*, the Old English Bede and the Old English translation of Gregory's *Dialogi* ascribed to Wærferth, could be useful for our notion of this cluster of texts.

But Wærferth is not the only ninth-century scholar whose profile is of relevance for the study of the *Old English Martyrology*. Several other persons traditionally associated with King Alfred's circles present either ethnic, linguistic, literary, or biographical characteristics which one could expect to find in the martyrologist. Thus, Plegmund and the priests Wærwulf and Æthelstan were all of Mercian origin; Asser, Grimbald, and John the Old Saxon are all thought to have had scholarly reputations at the time of their selection and could have been able to provide access to foreign textual materials.⁴⁸ There are many reasons, therefore, for furthering comparisons between the *Old English Martyrology* and other ninth-century prose texts.

That the *Old English Martyrology* was probably composed sometime between c. 800 and c. 900 equally allows for an alignment with possible literary contexts earlier in that century. Little is known, for example, about the literary interests or talents of Wærferth, Plegmund, Wærwulf, and Æthelstan *before* they entered Alfredian circles, and about the qualities which highlighted them as candidates for a scholarly advisory board, if such a thing really existed. The question arises whether they would have been acquainted with the Mercian prose traditions of the earlier ninth century, such as those surviving in the Vespasian Psalter glosses, the glosses to Bede's *Historia ecclesiastica*, the Life of Chad, and the Corpus Glossary.⁴⁹ The Life of Chad and the glosses to Bede's *Historia ecclesiastica* have obvious thematic parallels with the *Old English Martyrology*, and affinities between the martyrologist's working methods and those at work in glosses and glossaries are still emerging. That

⁴⁷Rauer, 'Usage of the *Old English Martyrology*', pp. 141–2.

⁴⁸Asser, *Life of King Alfred*, 77–9; Keynes and Lapidge, trans., *Alfred the Great*, pp. 26–8; Bately, 'Grimbald of St. Bertin's'; *ODNB*, s. vv. 'John the Old Saxon', 'Asser', and 'Grimbald'; and PASE, s. vv. 'Æthelstan', and 'Wærwulf'. For Grimbald, see also Gretsche, 'The Junius Psalter Gloss', pp. 113–19.

⁴⁹Psalter glossing may even have been a school activity; see Gretsche, 'The Junius Psalter Gloss', pp. 87–8; for general background on Mercian psalter glossing, see Sisam, 'Canterbury, Lichfield'; Wilson, 'The Provenance of the Vespasian Psalter Gloss'; and Kuhn, 'The Dialect of the Corpus Glossary' for Mercian contributions to the compilation of glossaries. Details of texts regarded as of Anglian or Mercian authorship can be found in Wenisch, *Spezifisch anglisches Wortgut*, pp. 19–82. The hypothesis of an extensive Mercian Schriftsprache dominant throughout ninth-century England, first posited by Vleeskruyser, ed., *The Life of St. Chad*, is now treated with more caution; see Kotzor, I, 30–3 and Rowley, *The Old English Version*, pp. 41–6.

the *Old English Martyrology* is regarded as a Mercian text is based on its dialectal features, but it is interesting that the text also fits very plausibly into the history of Mercian literary production for other reasons. The Canterbury connection of some of the more prominent Mercian productions, such as the Vespasian Psalter glosses and the Corpus Glossary, and Plegmund's later career as archbishop of Canterbury, serve as an important reminder that Mercian literature need not have been produced in the Mercian heartland.⁵⁰ If Canterbury had a history of using and producing glosses and glossaries, it is also one of the few places where early legendaries, and rare and obsolete information on the Italian sanctorale, are known to have been available in Anglo-Saxon England.⁵¹ In that sense, Canterbury ticks many boxes in the search for a possible centre which could have produced the *Old English Martyrology*. But an important caveat would be that our knowledge of ninth-century literary Canterbury is better informed than that of other centres. In literary history, the most easily understandable scenario does not always apply.

Nor is it clear that an Alfredian project ever existed in the form in which modern literary historians have hypothesised. How much literal weight should be given to the remarks made by medieval commentators like Asser, Ælfric, and Alfred himself remains a matter of dispute, and it would be difficult to say decisively which ninth-century prose texts could be seen as Alfredian productions, and what the king's personal input would have been for each translation.⁵² Malcolm Godden has recently painted an alternative scenario of an early prose production more dissociated from a central figure: 'a variety of prose works, written by various people at different times over the ninth and early tenth centuries and in different contexts, people whom we cannot currently identify, and perhaps never will'.⁵³

In that respect, figures like Wærferth, Plegmund, Wærwulf, Æthelstan, and to a lesser extent Grimbald and Asser, who seem to represent good candidates for an identification with the martyrologist, may just conform to a modern predilection for linking the composition of a text to known historical figures or events. There is no reason for ruling out the idea that the martyrologist could have been 'a less well-known figure whom we cannot currently identify, and perhaps never will'.

There are several other, less obvious, scenarios which present themselves as possible historical and intellectual backgrounds which could have produced the *Old English Martyrology*. Early canonical communities, for example. Manuscripts C and D of the *Old English Martyrology* can be linked in the eleventh century with Leofric, bishop of Exeter, and thus to a canonical environment with an interest in translation, lay preaching, and the recovery of traditional materials. CCC 196, manuscript C of the *Old English Martyrology*, is thought to have been produced as a companion

⁵⁰The connection between the *Old English Martyrology* and Canterbury glosses was explored in an unpublished paper by Rusche, 'The *Old English Martyrology* and the Canterbury Aldhelm Scholia'.

⁵¹Hohler, 'Theodore and the Liturgy', pp. 227–8; for legendaries in Canterbury, see Brown, 'Paris, Bibliothèque Nationale, lat. 10861'.

⁵²See Godden, 'Did King Alfred Write Anything?'.

⁵³Godden, 'The Alfredian Project and its Aftermath', esp. pp. 119–22; and Godden and Irvine, ed., *The Old English Boethius*, I, 145–6.

volume to CCCC 191 and CCCC 201, pp. 179–272, all from Exeter.⁵⁴ CCCC 191 contains a bilingual copy of the Rule of Chrodegang; CCCC 201 the bilingual version of the *Theodulfi Capitula*, an instructional work for parish priests compiled c. 800 by Theodulf, bishop of Orléans. Erika Corradini has pointed out that the constellation of texts contained in CCCC 196, 191 and 201 has parallels in similar books produced on the Continent. One of them, Bern, Burgerbibliothek 289, produced in Metz in the early ninth century, similarly juxtaposes a martyrology, a Rule of Chrodegang and the *Theodulfi Capitula*.⁵⁵ There is a possibility that the original Rule of Chrodegang, composed in Metz c. 755, had reached the community of Christ Church Canterbury under Wulfred (d. 832) by the early ninth century.⁵⁶ If he used Chrodegang's Rule for the reform of his community, one wonders whether, like his Continental models, he would have regarded a martyrological handbook (in the vernacular or Latin) as an essential tool for the education of his community, particularly one that would present more information than was contained in conventional martyrologies, and one that was backward-looking and easily accessible.

It needs to be stressed that there is no firm evidence which would link the composition of the *Old English Martyrology* to such a background. But it is important to show that a scenario involving a later ninth-century composition is not the only possibility; an earlier ninth-century composition, for example by one of Alfred's Mercian associates before his appointment to Alfred's circles, or an even earlier composition, for example at Wulfred's behest, are also possibilities. Further scenarios could still present themselves. For example, the *Old English Martyrology* presents a very distinctive Irish element in its source profile and thematic interests, and it may still be possible to link this element to other, known, areas of Irish activity in Anglo-Saxon England, particularly in the areas of homiletic writing or the use of biblical commentaries. As another scenario, the question regarding the potential authorship of Cynewulf needs to be addressed. This author is known to have had hagiographical interests, is associated with an Anglian linguistic background, and has been assigned to the ninth century by most commentators.⁵⁷ Or, to name another possibility, it may be the case that the composition of the *Old English Martyrology* is linked to the tradition of the so-called Cotton-Corpus Legendary: this eleventh-century legendary is thought to be descended from a much earlier northern French import, believed to have entered England sometime between the later ninth and the

⁵⁴The literature on these volumes and their connection is summarised in Rauer, 'Usage of the *Old English Martyrology*', pp. 129–30.

⁵⁵Corradini, 'Leofric of Exeter', pp. 216–17; Hagen, *Catalogus codicum*, no. 289; Gretsche, 'Æthelthryth of Ely', p. 162; Bertram, ed., *The Chrodegang Rules*, p. 24. It is hard to determine the date at which the *Theodulfi Capitula* entered Anglo-Saxon England; see Sauer, ed., *Theodulfi Capitula* in England, pp. 71–5, and p. 21 for Burgerbibliothek 289.

⁵⁶Langefeld, 'Regula canonicorum or Regula monasterialis uitae?', and Langefeld, ed., *The Old English Version of the Enlarged Rule of Chrodegang*, pp. 15–20; Foot, *Monastic Life*, pp. 58–69; Corradini, 'Leofric of Exeter', pp. 214–23; ODNB, s. v. 'Wulfred'; and Brooks, *The Early History of the Church of Canterbury*, pp. 155–71.

⁵⁷Cross, 'Cynewulf's Traditions about the Apostles'; McCulloh, 'Did Cynewulf Use a Martyrology'; Fulk, 'Cynewulf: Canon, Dialect, and Date'.

later tenth centuries.⁵⁸ If the precursor of the Cotton-Corpus Legendary and its importation to England could indeed be traced to the ninth rather than the tenth century, a link with a late ninth-century composition of the *Old English Martyrology* (the author of which could conceivably have used that legendary, or one that was related, as a source) would become more interesting.

More general characteristics regarding the authorship of the *Old English Martyrology* remain open. Although male authorship is more likely in view of general Anglo-Saxon patterns of literary production, the text could theoretically have been written by a female author; it could theoretically have been composed by more than one person. The text sections follow a more or less rigid pattern which could easily have been communicated to an author's research assistants or a production committee.⁵⁹ The text contains no internal cross-references or other identifying links where one would perhaps expect them. Whatley points out, for example, that Vitalis (72), who is given a text section of his own, also appears in the section dedicated to Ursicinus (236), anonymously as 'a Christian man'; the two sections are based on the same source, the *Passio S. Geruasii* (BHL 3514).⁶⁰ Similarly, Valerianus, husband of Caecilia, remains anonymous in his wife's text section (227), although he is named in his own (64); both sections are based on the *Passio S. Caeciliae* (BHL 1495). It could therefore be said that the text sections remain relatively independent of each other. Whether that should be interpreted as a sign of multiple authorship, or a sign of one author's determination to focus on one section at a time, remains open.

Certain phrases occur throughout the text; Alexandria, for example, is called 'the great city of Alexandria' in three of the four sections which refer to it; Carthage is called 'the great city of Carthage' in two out of three sections; but similar phrasing occurs in other texts, and could have been used by more than one author. Other consistent or inconsistent phraseology could be listed here, but the fact remains that inconsistent usage can also arise from a single author's work, and consistent phraseological features could also represent the shared language of more than one author, or the language of an Anglo-Saxon editor standardising the work of several assistants. A connected question, namely whether the *Old English Martyrology* could have been accumulated over a long period of time, by more than one author, is similarly difficult to answer.

Several text sections stand out as particularly short and unhelpful. There is a suggestion that these sections are unfinished, and it may be that the martyrologist set out in his task hoping to find detailed narrative information regarding all of his saints, but was in some cases disappointed in his search for relevant literature. It is mainly these shorter sections which lead to the current assumption that the composition of the *Old English Martyrology* began with a list of saints' names and feasts (such as

⁵⁸Jackson and Lapidge, 'The Contents of the Cotton-Corpus Legendary', p. 134; see also Kotzor, I, 277–8, who points to the fact that the Cotton-Corpus Legendary also preserves the lives of Bertinus, Audomarus and Winnocus, and the 'Legimus' sermon, which are likely to have been among the martyrologist's sources. See also above n. 48 for Grimbold's origin.

⁵⁹For a survey of the formulae used, see Kotzor, I, 409–21.

⁶⁰Whatley, s. vv. 'Gervasius et Protasius'.

could be found in one or more martyrologies or calendars) which were then fleshed out with narrative material derived from other sources.

Some features seem to indicate that the sections were not composed in a linear way, that is, not in the order in which they are preserved in the text. In a small number of cases, the martyrologist seems to be influenced by information which he probably encountered in his work on later text sections. For example, two separate personages called Datianus are referred in the text, one as the persecutor of Vincent and Eulalia (31, 234), the other as the persecutor of George and Alexandria (67, 71). In his entry for Vincent, the martyrologist refers to the persecutor as 'emperor Datianus', 'Datianus se casere'. But only in the Latin hagiography of George and Alexandria is the man of that name referred to as an emperor.⁶¹ If the martyrologist had got that idea from the Latin texts used for his entries on George and Alexandria, the suggestion would be that, in composing a text section which occurs earlier in the text, he was using material which he needed for a text section placed further towards the end of the text. Given the scale of the text in question, it would not seem surprising if the martyrologist fleshed out his text sections in the order in which he accessed their sources, rather than in the order in which the sections occur in the text, which would instead have required him to keep going back to the same source texts. This also means that the martyrologist would not necessarily have needed repeated access to his source texts, but could conceivably and without major problems have collected materials in more than one literary centre.

The *Old English Martyrology* has been aligned with other examples of the martyrological genre, and it is true that it shares many characteristics with Latin martyrologies: the skeletal structure of each section, which tends to provide information about the name of the saint and associated figures, his or her geographical origin, place and nature of the martyrdom, and details of any place of burial.⁶² The arrangement of the entries by feastday, and the fact that not all days are allocated a text section whilst other have several, are also common characteristics of martyrological texts. But the *Old English Martyrology* goes beyond what is normally contained in a martyrology: many entries are concerned with time measurement and cosmology, interests which are frequently found in calendars.⁶³ Like the *Old English Martyrology*, the calendar in Oxford, Bodleian Library, Digby 63, for example, presents parallels for the birth of Adam, astronomical and cosmological events, feasts of the Easter cycle, the beginning of summer and winter, and the length of day and night in a given month (e.g. 'nox horas .xiii. dies x', end of February).⁶⁴

The narrative detail of the *Old English Martyrology*, with its frequent direct speeches (as one can find in saints' lives), and its habit of interpolating explanations of difficult vocabulary in a second language, are also not often encountered in

⁶¹From a historical point of view, neither Datianus was in fact an emperor; see de Gaiffier, '*Sub Daciano praeside*' and Kotzor, I, 287 and 302.

⁶²Kotzor, I, 290–311 and 'The Latin Tradition of Martyrologies'; McCulloh, 'Historical Martyrologies'.

⁶³Rauer, 'Usage of the *Old English Martyrology*', pp 132–3. For further secondary reading, see also Rauer, 'An Annotated Bibliography', s. v. 'Studies: Hagiography, Liturgy, Function'.

⁶⁴For further discussion, see Rauer, 'Usage', pp. 132–3.

martyrologies; as a consequence, the communal or ceremonial reading which other martyrologies experienced seems less likely in the case of the *Old English Martyrology*.⁶⁵ It seems doubtful that the sanctorale of the *Old English Martyrology* reflects the liturgical practice of any single Anglo-Saxon religious house. Whatever the martyrologist's aim was, there can be no doubt that he must have used one or more Latin martyrologies as a model and starting point, but went well beyond a martyrological scope in the composition of his text.

If the *Old English Martyrology* presents features from more than one genre, such as martyrology, calendar, saints' life, and glossary, its usage may have been similarly versatile, both at the point of composition and during its long transmission. Herzfeld suggested that the text was intended as a collection of materials for preachers, and although there are signs that the text was used by homilists, it would be difficult to show that it had been intended and composed specifically for such a readership.⁶⁶ Similarly, the modest evidence that there is for the usage of the *Old English Martyrology* seems to suggest that the text was used by relatively competent Latinists, but this again need not mean that it was intended or composed for such a group.⁶⁷ Ado thought of his own ninth-century martyrology as a one-volume devotional reader intended for clerics who could not manage to read more extensively, and in that sense the collection of materials in the *Old English Martyrology* compares very well with its compact format.⁶⁸

The inclusive approach to the selection of saints, which has already been mentioned, makes it hard to identify geographical points of gravity. Similarly problematic for enquiries into the text's historical origin is the fact that its thematic focus would seem to fit into a vast multitude of possible backgrounds. The most common nouns used in the text relate to the saints themselves, their persecutors, feastdays and martyrdoms, as could be predicted for a text with a martyrological focus. But particularly common are also references to the Holy Spirit ('gast', c. 60 occurrences), heaven ('heofon', c. 50 occurrences), pagans ('hæþen', c. 50 occurrences), miracles ('wundor', c. 50 occurrences), night ('niht', c. 50 references), belief ('geleafan', c. 50 occurrences), prayer ('gebed', c. 40 occurrences) and angels ('engel', c. 40 occurrences); Kotzor also pointed to the frequent miraculous appearance of voices from heaven, angels leading souls to the next world, doves, pleasant smells and heavenly lights.⁶⁹ It is interesting that even in very short text sections, which give very little information on a saint, the martyrologist frequently reassures the reader of the saints' general association with miracles, either during their lifetime, or posthumously at their place of burial: **7, 36, 72, 81, 98, 129, 141, 171, 201**. Also conspicuous are a number of long appeals, in the form of prayers,

⁶⁵But see Dolbeau, 'Notes sur l'organisation' for other hybrid texts and books combining features of the martyrology, the saint's life, and the calendar. For speech patterns in the text, see Rauer, 'Direct Speech, Intercession, and Prayer'.

⁶⁶Herzfeld, p. xi; and Rauer, 'Usage of the *Old English Martyrology*'.

⁶⁷Rauer, 'Usage of the *Old English Martyrology*', pp. 135–7.

⁶⁸de Gaiffier, 'De l'usage', pp. 57–8.

⁶⁹See Kotzor, I, 408–9. I am currently preparing a comprehensive motif index for the *Old English Martyrology*.

given by George (67), Christopher (73), Marina (122), and Cyricus and Iulitta (127).⁷⁰ Shortly before their martyrdom, these saints request reassurance from God that future believers appealing to them (in case of need, danger or distress) will be rewarded. These prayers may have been expanded from their source, and seem to have been particularly important to the author as examples of potential interaction between worshippers and saints, notwithstanding the somewhat suspect character of these prayers in theological terms. In sum, all of these characteristics tell us something about the author's interest in numinous revelations, or the 'spectacularly miraculous', as David Rollason put it. But such an interest in the miraculous can be suspected to have been at work in many religious houses in Anglo-Saxon England, where audiences and readers had to be enthused for their interaction with the saintly world.⁷¹

4 Manuscripts

Six medieval manuscripts (ABCDEF) and one early modern witness (C*), survive of the *Old English Martyrology*.⁷² All manuscripts are fragments; A, B, C, and E seem to have been accidentally fragmented in the course of transmission, whereas the text appears to have been left incomplete intentionally in D and F. The fact that all but two text copies are acephalous has made it difficult to determine the intended beginning of the text, which may be 25 December (based on internal evidence and as presented in D), or 1 January, for which there are also internal indications; it may also be the case that the text was formulated to allow either of these two dates to function as the opening of the text.⁷³ All manuscripts except for C* and F present the same characteristic layout of the text, which allocates a new line and large initial for the opening of most text sections.⁷⁴

Put together, the manuscripts present contents for almost the entire course of the year, except for apparently lost parts from 25 January to ?27 February and perhaps also late December. It is hard to speculate what could have been contained in any lost sections, but arguments have been put forward for a number of saints with feastdays in the relevant months: Agatha, Brigida, Candida, Dorothy, Juliana, Scholastica, Victoria, Crispinus, Eutychianus, Fructuosus, Polycarp, Polychronius, Valentinus Interamnensis, Valentinus Presbiter, Vedastus, and the Purification of Mary.⁷⁵ These

⁷⁰For further discussion of these passages, see Rauer, 'Direct Speech, Intercession, and Prayer'. On the general overlap between the genres of prayers and charms or magic, see the interesting studies by Fisher, 'Genre, Prayers and the Anglo-Saxon Charms' and 'Writing Charms', esp. pp. 7–37.

⁷¹Rollason, Review of Kotzor, p. 224.

⁷²Rauer, 'An Annotated Bibliography', s. v. 'Manuscripts'; for the conspectus of manuscript contents, see the same website, s. v. 'An Index of Reference Nos., Saints, Feasts and Manuscript Contents'. For the sake of convenience, this edition uses the sigla which have been used since the first critical edition, see Herzfeld, pp. xi–xviii.

⁷³'On þone forman dæg on geare', 1 (25 December); 'Þæt bið se æresta geares monað mid Romwarum ond mid us', 8a (1 January); Rauer, 'Usage of the *Old English Martyrology*', pp. 143–4; and Tupper, 'Anglo-Saxon Dæg-Mæl', pp. 208–12.

⁷⁴See the facsimile pages of individual manuscripts cited below; F has a thematic arrangement and C* is an early modern transcript.

⁷⁵See Rauer, 'Female Hagiography'; Lapidge, 'Acca of Hexham', p. 39n; Rauer, 'The Sources of the *Old English Martyrology*', p. 94; and Whatley (under the names of the saints mentioned).

saints (and possibly others with feastdays in the relevant portions of the liturgical year) may have been included in the original *Old English Martyrology*.

Since detailed descriptions already exist for all manuscripts, only brief introductions are given below, together with updated bibliographical references.

A: London, BL Add. 23211 (c. 871x899), fol. 2; Ker no. 127; Gneuss no. 282

A is a damaged fragment which contains only a short sequence of text from the *Old English Martyrology*: 14, 18, 21 and 23 April.⁷⁶ The importance of this witness lies in the fact that it represents one of the two earliest manuscripts of the *Old English Martyrology*, and seems to have been copied not long after the presumptive composition of the text in the ninth century. In this fragment, the text is transmitted alongside computistical verse and genealogies of West Saxon and East Saxon kings; the copying of this manuscript has conventionally been dated to 871 x 899.⁷⁷ David Dumville has urged caution, however, emphasising that the dating is based on the 'not wholly conclusive evidence of its text of the West Saxon Genealogical Regnal List to the reign of Alfred of Wessex (it could in principle be later than his time)'.⁷⁸

The few fragmented entries of the *Old English Martyrology* contained in this manuscript are in any case not thought to be directly copied from the original *o*, nor the archetype *z*.⁷⁹ Comparison of its content and phrasing with those found in the later manuscripts shows an overwhelming agreement with the later tradition. The language of the fragment (copied by a single scribe) can be regarded as largely Anglian, but Kotzor importantly points to an admixture of West Saxon features, possibly also a small number of Kentish characteristics.⁸⁰ A mixture of Anglian and West Saxon features with possible traces of Kentish features has also been postulated for the presumptive original Old English text, and the assumption is that manuscript *A* represents a relatively accurate line of transmission. Because its early phonology and orthography differ so much from those of the later and more complete manuscripts, most editors have chosen to edit the entire fragment separately, a tradition which is followed here (see Appendix 1 below). The fragment was used, in post-medieval times, as a paste-down in an octavo volume, and suffered truncation on three sides. The written space is damaged particularly on one side.⁸¹

⁷⁶For the most detailed assessment of this fragment of the *Old English Martyrology*, see Kotzor, I, 43–55; for more recent secondary literature and a complete bibliography, see Rauer, 'An Annotated Bibliography', s. v. 'Manuscripts'.

⁷⁷For a summary of dating criteria, see Kotzor, I, 52–54. More recent discussions include Dumville, 'The West Saxon Genealogical Regnal List', pp. 2–3 and Dumville, 'English Script in the Second Half of the Ninth Century'.

⁷⁸Dumville, 'English Script in the Second Half of the Ninth Century', p. 310.

⁷⁹Kotzor, I, 143 and 444; see also the *stemma codicum* below, p. 24.

⁸⁰Kotzor, I, 323–4, 396–405 and 445–6, and Sisam, 'An Early Fragment', pp. 216–17.

⁸¹A microfiche facsimile of this manuscript can now be found in Doane, *Saints' Lives, Martyrologies*; for facsimile pages see Kotzor, I, 46, and Dumville 'The West Saxon Genealogical Regnal List', p. 3 (genealogy only). Codicological and palaeographical descriptions can be found in Kotzor, I, 45–52, Doane, *Saints' Lives, Martyrologies*, pp. 1–4, and Ker, p. 160;

B: London, BL Cotton Julius A. x (s. x/xi), fols 44–175; Ker no. 161; Gneuss no. 338 *B* represents the most extensive of the surviving manuscripts of the *Old English Martyrology*, containing 229 text sections (31 December to 25 January, 27 February to 13 March, 18 March to 24 June, 2 July to 11 November; the textual gaps are due to missing leaves).⁸² *B* presents a text which is thought to be closer to the original than the revised version transmitted in *C* and *E*. For this reason, *B* has formed the *Leithandschrift* for the editions by Herzfeld and Kotzor, and is also used as such here. It should be remembered, however, that *B* too has its textual problems, some of which can be solved with recourse to the *CE* branch of transmission. The other contents of this manuscript were added in early modern times, and provide no information on the codicological context for this copy of the *Old English Martyrology*, but internal evidence points to Glastonbury as a possible provenance or origin for *B*.⁸³ Kotzor was able to distinguish four different pre-Conquest hands responsible for the copying of the original text (*Ba*, *Bb*, *Bc*, *Bd*), and two further pre-Conquest hands inserting corrections (*Be*, *Bf*); dialectal differences between the scribes were also traced by Kotzor.⁸⁴ The manuscript contains numerous marginalia from medieval and early modern times which provide clues concerning the post-Conquest reception of the *Old English Martyrology*.⁸⁵

C: CCCC 196 (s. xi², Exeter), pp. 1–110; Ker no. 47; Gneuss no. 62

C contains 207 sections of the *Old English Martyrology* (19 March to 21 December), and, like *B*, represents one of the more complete witnesses; the text was probably copied by a single scribe.⁸⁶ *C* is thought to belong to a branch of transmission which presents an early revision of the text, and details of this stylistic, lexical and dialectal revision can be identified through comparison of *AB* and *CE*. Although most variants in *C* seem to be due to this revision, it must not be forgotten that *C* also preserves a number of readings which appear to be original and which can be used to highlight textual problems in *B*. The codex, which has been associated with Bishop Leofric, also contains the *Vindicta Saluatoris* (pp. 111–22) and was probably produced as a companion volume to CCCC 191 (containing the Bilingual Rule of Chrodegang) and CCCC 201, pp. 179–272 (containing the *Capitula Theodulfi*, and a fragment of Usuard, *Martyrologium*). Most of the recent literature on this manuscript has concentrated on the relationship between these manuscripts and possible lay or parish

⁸²For a systematic description of this manuscript, see Kotzor I, 56–74, and Doane, *Saints' Lives, Martyrologies*, pp. 37–50. Rauer, 'An Annotated Bibliography', s. v. 'Manuscripts' lists related secondary literature. For a facsimile page, see Kotzor, I, 60–3; and Roberts, *Guide to Scripts*, p. 72; the entire text can now be found on microfiche facsimile in Doane, *Saints' Lives, Martyrologies*.

⁸³Rauer, 'Usage of the *Old English Martyrology*', pp. 130–1.

⁸⁴Kotzor, I, 58–71, and 404. Rob Getz points out (pers. comm.) that scribe *Ba* distinguishes himself with a number of phonological features which could be interpreted as south-eastern, including *æ* before nasal, see Campbell, *Old English Grammar*, § 193d. Unfortunately, no connection can at this stage be made between *Ba*'s phonology and the origin of *B* or the *Old English Martyrology*.

⁸⁵Kotzor, I, 56–7; Rauer, 'Usage of the *Old English Martyrology*', pp. 137–8; Ker, p. 206.

⁸⁶See Kotzor, I, 75–88 for a very detailed palaeographical analysis of this manuscript; cp. also Treharne's description for the project *The Production and Use of English Manuscripts 1060–1220*; Rauer, 'An Annotated Bibliography', s. v. 'Manuscripts' lists related secondary literature.

usage. An online digital version of this witness has recently been made accessible to researchers.⁸⁷

*C**: London, BL Cotton Vitellius D. vii. (s. xvi), fols 131r–132r

*C** is an early modern transcript made by John Joscelyn (1529–1603) of parts of manuscript *C*.⁸⁸ The transcript is contained in Joscelyn's notebook of transcriptions known as the *Collectanea Joscellini* and consists of 24 text sections which are transcribed wholly or partially: The End of March, The Beginning of April, The Beginning of May, The Beginning of Summer, The End of May, The Beginning of June, Summer Solstice, The End of June, The Beginning of July, The End of July, The Beginning of August, The End of August, The Beginning of September, The End of September, The Beginning of October, The End of October, The Beginning of November, The Beginning of Winter, The End of November, The Beginning of December, and 17 March.⁸⁹ The last entry, that for St Patrick, is transcribed twice and is of particular importance, as this text section survives in no other witness. Joscelyn is thought to have copied this entry from an already loose leaf in *C* which was subsequently lost.⁹⁰ It was Kotzor who first recognised the connection between Joscelyn's transcript and *C*.

D: CCCC 41 (s. xi^l – xi med., prob. S England, prov. Exeter by s. xi³⁻⁴), pp. 122–32; Ker no. 32; Gneuss no. 39

Manuscript *D* contains only a brief sequence of text sections (25 to 31 December) and is perhaps the most idiosyncratic of the six witnesses. The text of the *Old English Martyrology* is copied (together with other texts) probably by single scribe into the margins of an Old English Translation of Bede's *Historia ecclesiastica*.⁹¹ Previous commentators have perhaps not sufficiently emphasised how careless the copying appears to be: although all manuscripts present their own textual problems, *D* presents the greatest density of errors, which range from missing initials and chaotic corrections to textual lacunae, defective concordance, missing endings, nonce words, calendrical confusion and names which are garbled to the point of causing misunderstandings.⁹² Despite its poor standards of copying, *D* is an important

⁸⁷*Parker Library on the Web*, <http://parkerweb.stanford.edu>; a printed facsimile page can also be found in Kotzor, I, 78.

⁸⁸*ODNB*, s. v. 'Jocelin, John'; secondary literature relating to this manuscript is listed in Rauer, 'An Annotated Bibliography', s. v. 'Manuscripts'. See also Kotzor, I, 75, 87–8; Kotzor, 'St. Patrick in the Old English 'Martyrology''; and Page, 'The Lost Leaf of MS. C.C.C.C. 196' regarding its relationship with *C*.

⁸⁹See Sanders Gale, 'John Joscelyn's Notebook', pp. 216–18; and Rauer, 'Usage of the *Old English Martyrology*', pp. 139–40.

⁹⁰Sisam, Review of Kotzor, p. 68, speculates that the leaf may have been loosened by 'constant thumbing in Glastonbury'.

⁹¹Kotzor, I, 89–108, presents a detailed description of the *Old English Martyrology* sections in this manuscript; see also Jolly, 'On the Margins of Orthodoxy' for a recent survey of the codicological and literary context. Rauer, 'An Annotated Bibliography', s. v. 'Manuscripts' lists related secondary literature. For the unusual layout and digital images, see now the *Parker Library on the Web*, <http://parkerweb.stanford.edu>; a facsimile page can also be found in Kotzor, I, 95.

⁹²See Commentary below, sections 1–7.

witness, as it alone preserves the text sections for the Christmas Octave. The relationship between D and other witnesses remains unclear, as there is no overlapping content between D and other witnesses; D is for this reason usually excluded from the *stemma*. Recent research on this witness has focused on the thematic or generic connections between the marginalia, several of which may point to an Irish component in their composition or transmission.⁹³ The codex is one of the books given to Exeter by Bishop Leofric.

E: London, BL Add. 40165 A.2, fols. 6–7; Ker no. 132; Gneuss no. 298

E represents a badly damaged, short fragment of the *Old English Martyrology*;⁹⁴ part of its text was lost when the top part of the written space was cut down to a smaller size. The manuscript was in medieval times also used as a paste-down, and much of the written space was damaged and made partly illegible when glue or a similar substance was applied.⁹⁵ The fragment contains only eleven entries of the *Old English Martyrology*, copied by a single original scribe (Ea), with corrections in what seems to be a second hand (Eb); the text sections are those for 2 and 3 May, Rogation Days, and 5, 6, 7, 8, 9 and 10 May. It was Celia Sisam who discovered the manuscript and first noted that, notwithstanding its minimal length, the text preserved in E is important in establishing several original readings, mainly by supporting readings in C against B.⁹⁶ The survival of E is also important on account of its late ninth- or early tenth-century date of production, which, together with A, confirms a ninth-century composition of the *Old English Martyrology*.⁹⁷ The linguistic characteristics of the text fragment preserved in E can be regarded as largely Anglian, although West Saxon and possibly Kentish features are also attested.⁹⁸ Because the language of the fragment differs substantially in its phonology and orthography from the later and more substantial manuscripts which preserve the bulk of the *Old English Martyrology*, E has several times been edited separately, which is also the case here (see Appendix 2 below).

F: London, BL Harley 3271 (s. xi^l), fol 92v; Ker no. 239; Gneuss no. 435

The text of the *Old English Martyrology* contained in F consists of parts of two short entries only, 9 May (The Beginning of Summer) and 7 November (The Beginning of

⁹³See particularly Olsen, 'Thematic Affinities'; and Jolly, 'On the Margins of Orthodoxy'; for a recent study of the use of this manuscript, see Rowley, *The Old English Version*, pp. 164–73.

⁹⁴For the fullest description, see Kotzor, I, 109–17, Sisam, 'An Early Fragment', and Doane, *Saints' Lives, Martyrologies*, pp. 5–13. A facsimile page can be found in Kotzor, I, 111, and the entire manuscript is now available in manuscript microfiche in Doane, *Saints' Lives, Martyrologies*. Secondary reading is listed in Rauer, 'An Annotated Bibliography', s. v. 'Manuscripts'.

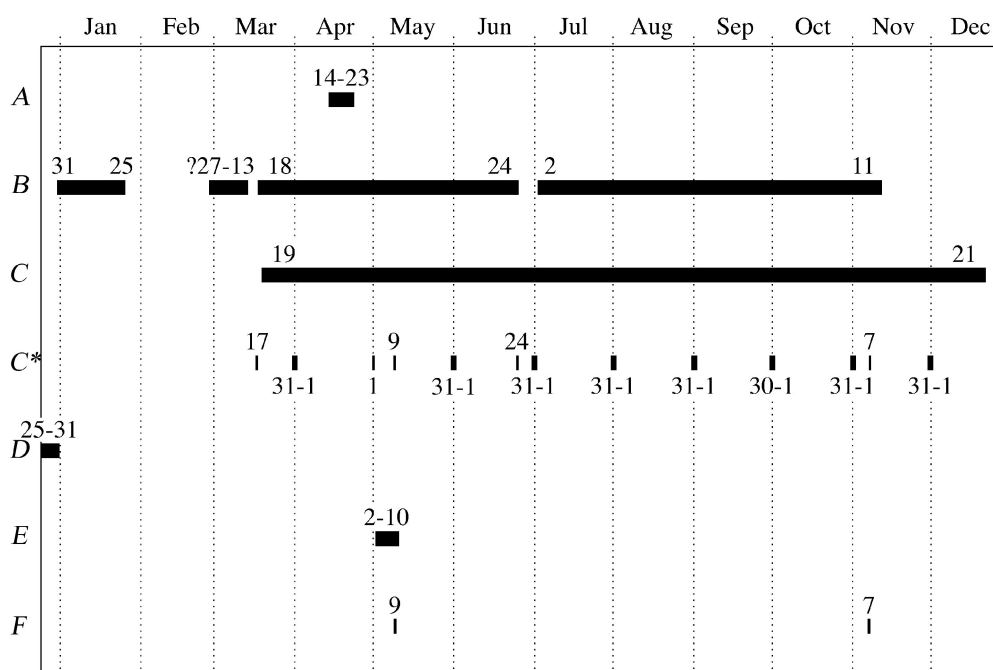
⁹⁵Ker, pp. 163–4.

⁹⁶See the Commentary section, and the *stemma codicum* p. 24; Sisam, 'An Early Fragment', and Kotzor, I, 26–30, for an assessment of Sisam's work.

⁹⁷Kotzor, I, 115–16.

⁹⁸Kotzor, I, 323–4, 396–405; Sisam, 'An Early Fragment', 214–17.

Winter), copied by a single hand.⁹⁹ Both of these text sections survive in several other manuscripts, and F is therefore of modest value for the reconstruction of the text. The manuscript is, however, an important indicator for the usage and codicological context in which the *Old English Martyrology* was transmitted.¹⁰⁰ It is interesting to see that this manuscript juxtaposes two text sections which are situated far apart in the *Old English Martyrology*, and it is clear that their position within Harley 3271 is linked to their thematic content, since in that manuscript they are preceded and followed by other items which also concern themselves with chronology and the sequence of months and seasons.¹⁰¹ In the *Old English Martyrology*, the two entries are preceded by an introductory formula which links the information given to a day of the month ('On the ninth day of the month is the beginning of summer'; 'On the seventh day of the month is the beginning of winter'); this formula is not attached to the entries in Harley 3271, as the surrounding texts have no calendarial arrangement. A Winchester origin has been suggested for this manuscript, whose relationship with other manuscripts remains unclear; F is therefore excluded from the *stemma* here.



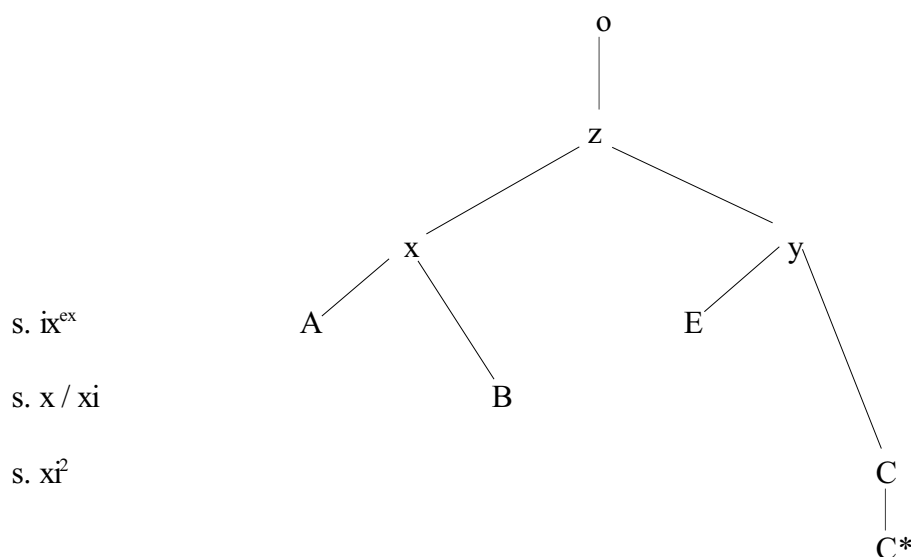
⁹⁹Previously edited in Henel, 'Altenglischer Mönchsaberglaube'. Since this edition is now relatively inaccessible, the text of F is presented separately in Appendix 3 below. The manuscript was known to Kotzor, without being classified by him as a separate witness, see Kotzor, I, 3n. The *DOE* refers to F under the name 'Mart 6 (Henel)'; it is listed as B.19.6 in Frank and Cameron, *A Plan for the Dictionary of Old English*.

¹⁰⁰See Rauer, 'An Annotated Bibliography', s. v. 'Manuscripts'.

¹⁰¹A detailed list of its contents can be found in Chardonnens, 'London, British Library, Harley 3271', pp. 28–34.

As the diagram of manuscript contents demonstrates, B and C represent the two most important witnesses in terms of textual extent.¹⁰² Following her discovery of E, Sisam corrected Herzfeld's *stemma codicum* to the one on which this edition is based.¹⁰³ The current hypothesis is that there are two main branches of transmission (AB and CE), both derived from lost hyparchetypes (x and y) sharing a lost common ancestor z, which is not thought to have been the original (o). The hypothesis which was first put forward by Sisam is based on shared readings and errors, and was corroborated in Kotzor's detailed comparison of variants.¹⁰⁴

It is important to stress that the relationships between the witnesses need not be direct; further copies could have functioned as intermediaries. An eleventh-century booklist contained in CCCC 367 refers to a text of the *Old English Martyrology* apparently kept at Worcester, which could represent a copy unknown to modern scholarship.¹⁰⁵



One of the most interesting features of the *Old English Martyrology* and its transmission is the notion that it underwent an early and major revision (resulting in the branch represented by CE), which seems to have gone far beyond the normal degree of reinterpretation inherent in the manual copying of medieval texts. The text presented in CE is frequently clearer in style, often edits out difficult lexis and clumsy syntax, and has a greater West Saxon dialectal component in its language than the tradition preserved in AB.¹⁰⁶ Several revised features are shared by both C and E; the revision is therefore thought to have occurred before the production of E (and thus

¹⁰²The diagram is adapted from Kotzor, I, 167.

¹⁰³Sisam, 'An Early Fragment'; see also Kotzor, I, 26–30 for an assessment of Sisam's work.

¹⁰⁴Kotzor, I, 118–44.

¹⁰⁵Lapidge, 'Surviving Booklists from Anglo-Saxon England', pp. 62–4; and Wilson, *The Lost Literature of Medieval England*, pp. 81–2.

¹⁰⁶Kotzor, I, 133–65. To what extent this stylistic and dialectal revision resembles later revisions of other ninth-century Old English prose texts, such as the Old English translations of Bede's *Historia ecclesiastica* and Gregory's *Dialogi*, has not yet been explored.

at an early stage), but the process of West Saxonisation seems to have progressed further in C. As a consequence of this revision, the CE tradition is less prone to misunderstandings by the reader, but also represents a text further removed from the presumed original and the Latin source material.¹⁰⁷ It is hard to speculate on the possible historical context for such a revision. Given how early this redaction was apparently undertaken, it is worth considering whether the author himself, or persons in the author's circle, were responsible for producing a revised version, perhaps as a planned part of the translation project, which could have consisted of a first stage of translation from Latin, where accuracy was an important criterion, followed by a second stage of editing and smoothing over of the text in the new target language. Such a scenario, which places the two versions close together, however, has to deal with the fact that the revision in several places appears to have problems understanding the original text, and presents reinterpretations of the text which are in themselves elegant, but have only little to do with the older Old English version or the Latin sources. In other words, the communication between the original author and the reviser seems to have been problematic at least in some ways, and for this reason it is perhaps unlikely that the author himself or a person in his closer literary or linguistic environment is responsible for the revision. It is important to bear in mind that the revision could have been triggered either by dissatisfaction with the sometimes very difficult lexis, syntax and style of the first version, or by the needs of a new audience, or indeed by both factors. A redaction of an Anglo-Saxon text need not be linked to a historical movement known to modern scholarship, and could have been motivated by nothing more than the initiative of a single reader.

This raises the interesting question of which version should be regarded as the real *Old English Martyrology*. It is clear that a text based on B as a *Leithandschrift*, like the one presented here and in previous editions, is closer to the Latin sources, and therefore to the intentions of the author of o.¹⁰⁸ If the revised version really does originate from an environment which was no longer in touch with the author of the original, the revised version has to be regarded as derivative. Given that the two versions are the same for long stretches of text, a separate edition of the CE tradition is probably not justified, although its deviations from the AB tradition certainly present interesting areas for further study.

5 Previous Editions, Editorial Policy

Modern interest in the text of the *Old English Martyrology* started early, often concentrating on the non-hagiographical text sections (especially those related to Anglo-Saxon time measurement and medieval English historiography). Thus, early partial transcripts were made by John Joscelyn (1529–1603, from C) and Francis Junius (1591–1677, from B and C).¹⁰⁹ A complete text of the *Old English Martyrology* was assembled for the first time in 1869 by Thomas Oswald Cockayne

¹⁰⁷For examples, see Rauer, 'Errors and Textual Problems'.

¹⁰⁸Kotzor, I, 144–65.

¹⁰⁹Kotzor, I, 9–12; for more recent literature on Joscelyn, see above nn. 88–9; for a contextualisation of Junius' transcriptions, which were intended to aid Old English lexicography, see Dekker, 'That Most Elaborate One'.

(1809–1873), although this publication too resembles a transcript more than a critical edition.¹¹⁰ Cockayne's text did not draw on the manuscripts E and F, and presented no systematic collation of the manuscripts that were known to Cockayne. A particular focus of his publication was source study, which, despite Cockayne's overestimation of Eastern influences, led to many correct source identifications still regarded as valid today. Cockayne recognised the ninth-century date of the text and posited a link to Alfredian circles, referring to the *Old English Martyrology* as 'King Ælfred's Book of Martyrs'.¹¹¹ Cockayne's edition leaves a very eccentric impression today, but its influence should not be underestimated; it was Cockayne's text which was used by Eduard Sievers for his phonological and morphological work, by Thomas Northcote Toller for his *Dictionary of Anglo-Saxon* (1882–98, based on the work of Joseph Bosworth), and by John Clark Hall for his *Concise Anglo-Saxon Dictionary* (1894).¹¹² The *Supplement* to Bosworth and Toller's Dictionary (1908–21) was already based on a new edition of the *Old English Martyrology* which could be said to be the first critical edition, namely that undertaken by Georg Herzfeld for the Early English Text Society (1900), although that editor too remained unaware of E and F.¹¹³ Herzfeld's edition was seen in the years following its publication as something of a curate's egg, but it would be fair to say that it did not deserve the critical reaction it received and still represents a considerable achievement, given the research tools available to scholars working at the time.¹¹⁴ Without the help of the *Bibliotheca Hagiographia Latina* (published 1899–1901), Herzfeld nevertheless identified an impressive number of Latin texts which seemed to resemble sections of the *Old English Martyrology* in content and wording.¹¹⁵ Although his linguistic and editorial approach was in many ways unsystematic, Herzfeld also delivered a good number of informed textual conjectures, not all of which have so far received the necessary attention. Herzfeld correctly identified many corrupt passages in the text, and attempted relatively useful emendations. He also speculated about the possible use of the text by homilists, an idea which has more recently received support from emerging links with homiletic texts, traced with the help of the *Fontes Anglo-Saxonici* project.

The edition published by Günter Kotzor as an *Abhandlung* of the Bayerische Akademie der Wissenschaften (1981) was based on his doctoral dissertation and can certainly be regarded as exemplary for the time at which it was published, both in its careful detail and the wide range of textual aspects it covers. Particularly systematic

¹¹⁰Cockayne, ed., *The Shrine: A Collection of Occasional Papers on Dry Subjects*, with editions of A, B, C (pp. 46–156) and D (pp. 29–33). A fascinating biographical account of Cockayne can be found in Van Arsdall, *Medieval Herbal Remedies*, pp. 1–34. For a list of incomplete editions, see Rauer, 'An Annotated Bibliography', s. v. 'Editions and Translations'.

¹¹¹Kotzor, I, 12–14.

¹¹²Sievers, *Angelsächsische Grammatik*, p. 270, and see above, n. 15 for 'Miscellen zur angelsächsischen Grammatik', p. 299; Bosworth and Toller, *An Anglo-Saxon Dictionary*, p. xi; and Hall, *A Concise Anglo-Saxon Dictionary*, p. xi.

¹¹³Toller, *An Anglo-Saxon Dictionary Supplement*, p. iii; Herzfeld, ed., *An Old English Martyrology*.

¹¹⁴For reviews of Herzfeld's edition, see Rauer, 'An Annotated Bibliography', s. v. 'Reviews'. See Kotzor, I, 5–6 and 16–23, for a detailed summary and critique of Herzfeld's work.

¹¹⁵Herzfeld, pp. xxxvi–xlii, presents a list of sources which is now largely superseded, but represented a great step forward in the study of the *Old English Martyrology*.

and to this day not superseded are Kotzor's palaeographical and codicological examinations of the manuscripts and scribal hands, and his work on the language of the text, which included systematic studies on dialectal features, vocabulary, and phonology.¹¹⁶ Kotzor also identified a good number of further sources and produced the first stylistic studies of the text. It is unfortunate that Kotzor's editorial work and Cross's source work coincided, so that in the reconstruction of his text Kotzor was not able to draw on the full range of Latin sources which were then being identified by Cross, who in turn was unable to use Kotzor's accurate text.

The need for a new edition of the *Old English Martyrology* at this stage arises from the substantial amount of research which has been undertaken since the publication of Kotzor's edition. Cross's work on the Latin sources of the text has furthered modern knowledge of the text considerably. Consulting vast numbers of unprinted versions of Latin saints' lives, Cross was able to identify not only related source texts, but particular versions of such texts, which testifies to the unusually close translation technique of the martyrologist.¹¹⁷

Since the completion of Kotzor's editorial work, many important new research tools have become available, several of them electronic. The availability of a searchable *Dictionary of Old English Corpus* has greatly facilitated lexical, morphological and syntactical comparison.¹¹⁸ The ongoing *Dictionary of Old English* project is able to provide authoritative interpretation and contextualisation of at least part of the text's vocabulary. The searchable corpus of Latin material accessible through the electronic *Acta Sanctorum* and *Patrologia Latina* databases have similarly contributed to a refining of previously known Latin sources.¹¹⁹ The many new editions and related publications which have emerged in the field of Anglo-Saxon saints' lives since the early 1980s can now be controlled with the help of the compendious 'Acta Sanctorum' by Gordon Whatley, the product of another collaborative research project, *Sources of Anglo-Saxon Literary Culture*.¹²⁰ Other more recent developments in hagiographical research include new editions of Anglo-Saxon litanies and calendars, both published by the Henry Bradshaw Society, and a supplement volume to the *Bibliotheca Hagiographia Latina*.¹²¹ The electronic database produced by the project *Fontes Anglo-Saxonici* has for the first time collected all source references to the *Old English Martyrology* in one place, facilitating access and enabling fresh searches and comparisons.¹²² Publications on the text have tended in recent decades to focus on individual sections of text rather than the *Old English Martyrology* as a whole, and a comprehensive new bibliography

¹¹⁶Kotzor, I, 43–117.

¹¹⁷See esp. Cross, 'On the Library' and 'The Latinity' and his publications cited in the Bibliography below. For a recent study of the martyrologist's translation skills, see Rauer, 'Errors and Textual Problems'.

¹¹⁸diPaolo Healey, ed., *Dictionary of Old English Corpus*.

¹¹⁹*Acta Sanctorum* at <http://acta.chadwyck.co.uk> and *Patrologia Latina* at <http://pld.chadwyck.co.uk>

¹²⁰Whatley, 'Acta Sanctorum'.

¹²¹Lapidge, ed., *Anglo-Saxon Litanies of the Saints*; Rushforth, ed., *Saints in English Kalendars before A.D. 1100*.

¹²²Rauer, *Fontes*; for further information on the project, see *Fontes Anglo-Saxonici: World-Wide Web Register*, <http://fontes.english.ox.ac.uk/>

in electronic format now makes it possible to remain up to date on research relating to the *Old English Martyrology*.¹²³

The aim of this new edition is make use of these recent resources in the reconstruction of the text, with particular focus on the many Latin texts which have been linked to the *Old English Martyrology*. The text that follows is based on a re-examination of the text, combined with a fresh comparison with some 200 Latin texts which have been identified as containing the closest verbal correspondences with the Old English wording.¹²⁴ The intention is to present the results in a single volume, together with a new translation, updated textual and explanatory notes, appendices containing separate editions of the shorter manuscripts, a glossary, and indices for persons, texts and geographical terms.

The editorial policies which govern this edition can be outlined as follows. I have used all seven manuscripts ABCC*DEF to reconstruct the main text; separate editions of manuscripts A, E and F are presented in appendices, in the case of A and E on account of their ninth-century phonology which would render systematic reporting difficult in the apparatus of the main text, and in the case of F because this witness is not easily accessible in previous editions. For the reconstruction of the main text, B is used as the *Leithandschrift*; all variant readings contained in C are reported in the apparatus. Variants in A, E, and F are reported only in cases of textual uncertainty; interested readers can consult the relevant appendices for the complete text of these manuscripts. The diagram above shows which text sections are preserved in each manuscript.¹²⁵ Changes of manuscripts are indicated both in the page headers of the main text below, and in more detail also in the apparatus.

I have presented the apparatus criticus without subdivision into sections for textual notes, lexical variants and other variants. Although a subdivided system does have its merits (particularly with regard to lexicography and the ongoing production of a *Dictionary of Old English*), and certainly presents a maximum of information in relatively clear terms, it also creates problems of classification which may not always be appreciated by the reader; it also presents no advantage for the reconstruction of the edited text. Other editors working in Anglo-Saxon studies have more recently highlighted the difficulties inherent in following such a system, and the priority here is to be economical in presenting information in a more compact type of apparatus.¹²⁶ The apparatus is thus intended to indicate textual content of the various manuscripts, to record palaeographical and codicological features where they impinge on the reconstruction of the text, and to signal points where the text deviates from that of previous editors.

The editorial principle here involves negative reporting in the apparatus, which is unproblematic in the case of a text that is preserved in a maximum of four

¹²³Rauer, 'An Annotated Bibliography'.

¹²⁴See Rauer, 'Errors and Textual Problems' and Torkar, 'Die Ohnmacht der Textkritik' for the importance of source study in textual criticism.

¹²⁵A list of text sections and the manuscripts in which they are preserved can also be found in Rauer, 'An Annotated Bibliography', s. v. 'An Index of Reference Nos., Saints, Feasts and Manuscript Contents'.

¹²⁶See Gneuss, 'Guide to the Editing and Preparation of Texts', pp. 8–9, and Kotzor, I, 458–61.

manuscripts for any given passage. As indicated above, the reporting of all variants is important particularly for our knowledge of the CE tradition, since the revised version of the text could be seen as a text in its own right.¹²⁷ Positive reporting is here used only selectively in cases of textual controversy (e.g. to signal supporting readings of previous editors or the reading of a third manuscript in case of crucial differences between B and C). Variant readings (including orthographical ones) are given in the apparatus criticus, except for variant spellings of i / y, þ / ð, and *and* / *ond* (where these are spelled out as words). Although such information would prove useful in research on late Anglo-Saxon spelling, it is perhaps less important to present an apparatus which accounts for all spelling variations, given the improving electronic access to manuscripts.¹²⁸ Readings which deviate from Kotzor's edited text of the *Old English Martyrology* are consistently flagged up in the apparatus criticus (Ko); deviating content in Herzfeld's text is signalled only in cases where it sheds further light on a particular reading (Herz). Minor deviations from Kotzor's or Herzfeld's punctuation are not reported. Where I disagree with Kotzor's readings of variants in C which do not affect the reconstruction of the main text, I do not signal such disagreement (e.g. 65 'lymu' C, where Ko reports the reading in C as 'limu'). I have not used the apparatus criticus to indicate the line layout found in the manuscripts.

Like previous editors, I have used B as a *Leithandschrift* for those parts of the text which are transmitted in more than one manuscript; textual deviations from B in the form of conjectures appear in angular brackets < >; material removed from the text is signalled only in the apparatus. Emendations are made wherever it is clear that a textual problem exists and where an alternative presents itself, either in the form of a variant from another manuscript, or a conjecture based on source material, or a linguistic precedent. If no direct emendation can be made, the textual problem and potential solutions are outlined in the Commentary. Lost or illegible passages are indicated by three dots enclosed in parentheses (...); I have not attempted to calculate the number of missing letters in erasures. I have on the whole followed the useful section numbering introduced by Kotzor and have made only minor changes to previous headings of individual text sections.¹²⁹

Spelling variations in the Old English text have not been standardised; personal names and place-names have, however, been levelled in the modern English translation and the Indices. I have introduced modern capitalisation and paragraphing which do not reflect those found in the manuscripts. Abbreviations are expanded silently; the tironian note used for the abbreviation of *and* is also silently expanded, namely to either *ond* (in text from manuscripts ABE), or *and* (for manuscripts

¹²⁷There is a considerable amount of secondary literature discussing the theory of editing Anglo-Saxon texts; the implications arising from editions of the *Old English Martyrology* for modern textual criticism will be discussed in Rauer, 'Difficult Readings'.

¹²⁸For some statistical data regarding i / y variants in manuscripts of the *Old English Martyrology*, see Kotzor, I, 435–8.

¹²⁹List of numbers and titles can be found in Rauer, 'An Annotated Bibliography', s. v. 'An Index of Reference Nos., Saints, Feasts and Manuscript Contents'.

CC*DF).¹³⁰ In line with the conventions of the series, roman numerals are spelt out in words. Superscript, subscript and intralinear insertions in the manuscripts (whether made by the original scribe or a later hand) are signalled in the apparatus, but not in the text. Erasures in the manuscripts are signalled only in case of uncertain or disputed readings. I have not generally indicated unusual letter forms in the apparatus criticus; instances of *e caudata* are reproduced as ‘æ’ in Old English words and ‘ae’ in Latin ones. Page or folio breaks are not marked in the text.¹³¹ Accents are generally not reproduced here, and are signalled in the Commentary only in exceptional cases, when they are perceived to help establish a particular reading.¹³²

6 Note on the Translation

The last complete translation of the *Old English Martyrology* was published more than a century ago, and I hope to stimulate new interest in the text by presenting it with a modern translation on the facing page.¹³³ Three of the stylistic features discussed above require further comment here on account of the difficulties that they pose for a modern translator: extreme parataxis, anacoluthon, and what could be seen as ungrammatical syntax.

In modern styles of writing, parataxis is often associated with clear but simple thinking, and tends to be accompanied by more complex hypotactic structures intended to show up the complexity of a particular point. The martyrologist, by contrast, comes across as almost indifferent towards the simplistic impression which his style could leave, and more concerned with narrating sequential events in the correct order, as if intentionally avoiding any kind of further reasoning, justification, subordinated syntax or stylistic variation. In my translation, I have largely tried to echo such a style, even though the resulting text could be seen to violate modern stylistic taste. In his translation of the *Old English Martyrology*, Herzfeld opted for a more varied translation policy, and recent translators of other Old English texts have similarly recommended the insertion of subordination, syndetic devices, and a somewhat softer punctuation.¹³⁴ But such a departure from the Old English style would here substantially change the character of what is an encyclopaedic work of reference, whose prose style was probably never intended to be particularly elegant or varied. Nevertheless, the martyrologist’s general linguistic competence is not in doubt, and it is important to note that his prose style should not be seen as a sign of intellectual inferiority, but more as a consequence of his faithfulness to the information given in his sources, which he is trying to convey in its barest form.

¹³⁰See also Kotzor, I, 456.

¹³¹For contents of individual folios and manuscript pages, see Rauer, ‘An Annotated Bibliography’, s. v. ‘Manuscripts’.

¹³²Readers interested in accent usage are referred to Kotzor’s edition, where accents in B are signalled in the main text, and where a convenient list of accents in C can be found; see Kotzor, II, 269–70.

¹³³Herzfeld, pp. 3–223; for further partial translations, see Rauer, ‘An Annotated Bibliography’, s. v. ‘Editions and Translations’.

¹³⁴Mitchell, and Robinson, *A Guide to Old English*, §182; and Mitchell, *Old English Syntax*, §1685. Compare **136.3–7** in the translation of Herzfeld, p. 129, ‘When he saw a certain church of God, he left the sheep and hastened to the church of God. When he heard the gospel being read there, he asked an old man what it was. The old man said (...). Then at once he went away (...).’

Another stylistic idiosyncrasy is the author's predilection for anacoluthic syntax, especially recapitulatory pronouns. Again the problem for a translator lies in the fact that modern readers tend to associate this feature with poor reasoning (often at oral level) and incomplete editing. 'In their attempts to explain complicated ideas, Anglo-Saxon writers often had recourse to a device similar to that used by some modern politician who has the desire but not the ability to be an orator, ie. the device of pausing in mid-sentence and starting afresh with a pronoun or some group of words which sums up what has gone before'.¹³⁵ Herzfeld tended to avoid these changes of construction in his translation, whereas I have tried to retain them where that is possible without causing misunderstandings.¹³⁶ I have tried in such cases to use the long dash to mark such changes of construction, —.

There is only a fine line between anacoluthic syntax and ungrammatical syntax: the distinction lies in the notion that ungrammatical syntax is unlikely to be authorial and is more likely to be the result of a textual defect, caused, for instance, by careless transmission. Since it would be wrong to reproduce faulty syntax of this type in a modern translation, I have in such cases used square brackets [] to signal a conjectural translation based on uncertain or ambiguous text.

¹³⁵Mitchell and Robinson, *A Guide to Old English*, § 148; Mitchell, *Old English Syntax*, §§ 3878–3886.

¹³⁶See Herzfeld's translation, p. 56, ll. 17–19 and p. 76, ll. 18–21, for example.

Sigla

Manuscripts

- A London, British Library, Add. 23211, fol. 2
- B London, British Library, Cotton Julius A. x, fols. 44–175
- C Cambridge, Corpus Christi College 196, pp. 1–110
- C* London, British Library, Cotton Vitellius D. vii, fols. 131r–132r
- D Cambridge, Corpus Christi College 41, pp. 122–32
- E London, British Library, Add. 40165 A.2, fols. 6–7
- F London, British Library, Harley 3271, fol. 92v

Scribes, Insertions and Corrections

For details of the text sections copied by each individual scribe, see the references below.

- Aa Original scribe, Manuscript A, see Kotzor, I, 47–54
- Ba Original scribe, Manuscript B, see Kotzor, I, 58 and 404
- Bb Original scribe, Manuscript B, see Kotzor, I, 58 and 404
- Bc Original scribe, Manuscript B, see Kotzor, I, 58 and 404
- Bd Original scribe, Manuscript B, see Kotzor, I, 58 and 404
- ?Be Later corrector, date uncertain, see Kotzor, I, 58–9
- ?Bf Later corrector, s. xii, see Kotzor, I, 58–59
- Ca Original scribe, Manuscript C, see Kotzor, I, 76–82
- Da Original scribe, Manuscript D, see Kotzor, I, 94–101
- Ea Original scribe, Manuscript E, see Kotzor, I, 110–15
- Eb Later corrector, date uncertain, see Kotzor, I, 110
- Fa Original scribe, Manuscript F, see Ker, pp. 311–12

Previous Editions

- Co T. O. Cockayne, *The Shrine: A Collection of Occasional Papers on Dry Subjects* (London, 1869), pp. 29–156
- Herz G. Herzfeld, ed., *An Old English Martyrology*, EETS os 116 (London, 1900), pp. 1–223
- Ko G. Kotzor, ed., *Das altenglische Martyrologium*, Abhandlungen der Bayerischen Akademie der Wissenschaften, phil.-hist. Kl. ns 88.1–2, 2 vols. (Munich, 1981), II, 1–266
- Si C. Sisam, ‘An Early Fragment of the *Old English Martyrology*’, *Review of English Studies* 4 (1953), 209–20, at 217–20

Text and Translation

25 December: The Birth of Christ

1. On^a þone forman dæg on geare, þæt is on þone ærestan geoheldæg, eall Cristen folc worþiað Cristes acennednesse. Sancta Maria hine acende on þære nihte on anum holum stanscræfe beforan Beth<Ð>em^b ¹ ðære ceastre; and sona ða he acenned wæs, heofanlic leoht scean ofer eall þæt land; and Godes engel ætiwde sc<e>aphirdon^c on anre mile ^dbe eastan^d þære cestre and him sæde þæt eallra folca Hælend wære acenned; and ða hirdas gehirdon micelne engla sang on eorðan. ^eÞa wæs^e agangen fram middangeardes fruman fif þusend geara and ane geare læs þonne twa hund, ða Crist was acenned. On þam geare þa he wæs acenned, þa æteowdon swilc tacn mannum swilce ær næron, ne næfre siðan². <Ð>y^f geare men gesawon þreo^g sunnan and oþre siðe þrie^h monan, and Romananⁱ gesawon firen cleowen feallan of heofnum, and oþre siþe gilden cleowen. And þi geare man geseah hwætēs <ear>^j weaxan on treowum; and on sumere mægðe þonne hi hira hlaf bræcon æt mete, þonne fleow þæt blod of þam hlafe, swa of mannes lichaman deð þonne he gewundod bið. And þi geare man geseah meoloc rinan of heofnum, and lamb spæcan on mennisc gecinde mid Egiptum. And oxa spæc on Rome to þam ergendum, and he cwæð: ‘Tohwon sticast þu me? God hwæte geweaxeð togeare, ac ne bist ðu þonne, ne his ne abitest.’ Eall þis tacnode þæt seo clæne fæmne cende sunu swa³ hire næfre wer ne gehran, ac se ðe hæfde fæder on heofnum butan meder, and hæfde þa modur on eorðan butan fæder.⁴ Þæt bæð þæt Sancta Maria þæt cild on bapode, þurh ðæt manige untrume men þæron wurdon gehælede.

1. ^a D starts here; ^b Bethem D, Beth<leh>em Ko, beth<Ð>em Co; ^c sceeaphirdon D, Ko; ^{d-d} beeastan Ko; ^{e-e} suprascript Da; ^f planned initial missing, y D, Ðy Ko; ^g .iii. D; ^h .iii. D; ⁱ a subscript below the second n Da; ^j eare D, Ko.

25 December: Anastasia

2. On þone ilcan dæg Cristes acennednesse Godes circean arworðiað Sancta Anastasiam gebird <þæs>^a halegan gesiðwifes; seo wæs swiðe æpele for worulde and micele betere for Gode. Diocletianus se hæpena casere hi sealde his gereua<n>^b ⁵ þæt hi sceolde mid witum bregean þæt heo Criste wiðsoce and hæpengild gulde. Þa het se gerefa^c hi belucan in carcerne sixtig daga and nihta, and hire man ne sealde ne hlaf ne wæter, ne nanne eorðlicne mete. Hire com ælce niht sumes haliges wifes gast to, seo wæs haten Sancta Theodote, and broht<e>^d hire heofonlicu gereordu, and sæde hire be þære heofonlican fægernesse, and wunode mid hire oð hanasang, and eft ferde to heofnum. Ða æfter syxtigum^e dagum, þa heo ^fut eode^f of þam <carcerne>^g, þa wæs hire ansin swa reod⁶ and swa fæiger^h ⁱs<wa> winsummestanⁱ fæmnan þonne heo fægerost bið. Þurh wuldorlicne martyrdom heo forlet þis andwearde lif, and hire lichama resteð nu on Romebirig.

2. ^a þære D, Ko, þæs Herz; ^b gereuas D, Ko, gerefan Herz; ^c re suprascript Da; ^d broht D, Ko, brohte Herz; ^e tigung suprascript Da; ^{f-f} uteode Ko; ^g carcerne D; ^h i suprascript Da; ⁱ⁻ⁱ swinsummestan D.

25 December: The Birth of Christ

1. On the first day of the year, that is on the first day of Christmas, all Christians celebrate Christ's birth. St Mary gave birth to him during that night in a rocky cave outside the town of Bethlehem; and as soon as he was born, a heavenly light shone over the entire land; and God's angel appeared to shepherds one mile to the east of the town and told them that the Saviour of all men was born; and the shepherds heard much angelic song on earth. 5199 years had passed since the beginning of the world, when Christ was born. In the year in which he was born, such portents appeared to men as there had never been before, nor since. In that year men saw three suns, and on another occasion three moons; and the Romans saw a fiery ball fall from the sky, and another time a golden ball. And in that year people saw ears of wheat growing on trees; and when in one country bread was broken at mealtimes, blood flowed from the loaf, as from a human body when it is injured. And in that year people saw milk flowing from the sky, and a lamb speaking like a human being among the Egyptians. And an ox spoke to the ploughman in Rome, and said: 'Why do you poke me? Good wheat will grow in this year, yet you will not live to eat it.' All this signified that the pure virgin had given birth to a son in such a way that no man ever touched her, except he who had a father in heaven without a mother and had a mother on earth without a father. In the water in which St Mary bathed her child many sick people were healed.

25 December: Anastasia

2. On the same day as The Birth of Christ, God's churches celebrate the birth of the holy lady St Anastasia, who was very noble in the world, and even more so before God. The pagan emperor Diocletian handed her over to his reeve, so that under torture he might terrorise her into renouncing Christ and worshipping pagan gods. Then the reeve commanded her to be locked up in prison for sixty days and nights, and she was given neither bread nor water, in fact no earthly food at all. Every night the spirit of a holy woman, who was called St Theodota, visited her, and brought her a heavenly meal, and talked to her about heavenly beauty, and stayed with her until cock-crow, and then went back to heaven. Then after sixty days, when she left prison, her face was as red and as beautiful as that of the prettiest virgin at her most beautiful. She left the present life through a glorious martyrdom, and her body now rests in the city of Rome.

25 December: Eugenia

3. <O>n^a ðone forman dæg bið Sancta Eu<g>e<n>ian^b ⁷ tid þære æþelan fæmnan; seo wæs on Commodos dagon þæs caseres, and heo lufode Crist ær heo gefullod wære. Heo was swiðe mæres weres dohtur, se wæs haten Philippus. He wæs þære mæran burge gereua þe hatte Alexsandria, and ealle Egipta þeode him hirdon. Ða þæt mæden wæs fiftene^c gear, þa wolde se fæder hi sellan sumum æþelon men to bryde. Ða on niht bescear heo hire feax swa weras and onfeng weres gegyrlan and gewat of hire fæder rice mid twam cnihton. Ða eode heo on wera minster^d, þer nan wifman ær ne com, and heo onfeng fulwihte and Gode þenode and þeowode, and mid þam wu<n>ode^e þæt nan man ne mihte onfindan þæt heo wæs fæmne. And binnan preo^f gearum heo wearð þæs minstres abbud, and heo was swa mihtegu wið God þæt heo sealde ^gblindum mannum^g gesihðe and deofulseoce gehælde.⁸ And þa æfter manegum gearum heo wæs fram hire fæder ongitenu and broþrum, and siððan heo wunode mid fæmnum on hira hiwe. And æfter hire fæder <deaðe>⁹ heo gewat mid hire meder to Rome and þær geprowode mar<tir>dom^h for Criste. Þær Necittius, Romeburgeⁱ gereua, hi nidde þæt heo Criste wiðsoce and deofulgild gelifde. Ða heo þæt nolde, þa het he bindan hire stan to^j þam swuran,¹⁰ and worpan on Tifre flod. Ða tobærs<t>^k ¹¹ se stan, and heo ^lfleat ofer^l þæt wæter to lande. And þa het hi eft sendan on birnendne ofon, and se acolode sona. Ða het hie¹² don on carcern, and heo wæs þær tyn^m niht and dagas butan mete. Ða æteowde hireⁿ Drihten silfa on þa ilcan niht æt his acennisse and cwæð to hire: ‘Ic þe nime, Eugenie, and ic eom se þe þu lufodest. Ði ilcan dæge ic to heofnum astah þe þe ic to eorþan com.’¹³ And þi ilcan dæg heo onsende hire gast to Gode, and hire lichama resteð wið Romebirig on þam wege þe ma<n>^o ¹⁴ nemneð Latina.

3. ^a planned initial missing, n D; ^b eufemian D; ^c xv D; ^d r suprascript Da; ^e wuwode D; ^f iii D; ^g blindu D followed by suprascript abbreviation mark and suprascript magain with abbreviation mark, blindum men Ko; ^h mardomD; ⁱ ge suprascript Da; ^j t suprascript Da; ^k tobærs D, Ko, tobærst Herz, ^l fleat aweg ofer D with aweg expunged by same hand, fleat <aweg> ofer Ko, fleat ofer Herz; ^m x D; ⁿ hire suprascript Da; ^o ma D.

25 December: Eugenia

3. On the first day is the feast of the noble virgin St Eugenia, who lived at the time of emperor Commodus, and she loved Christ even before she was baptised. She was the daughter of a distinguished man called Philippus. He was the reeve of the famous city of Alexandria, and the entire Egyptian nation obeyed him. When the girl was fifteen years old, her father wanted to give her to a nobleman as a bride. During that night she cut off her hair, as men do, and put on men's clothes and left her father's domain with two servants. She then joined a male monastery which no woman had ever entered, and she received baptism and served and ministered to God, and lived with them in such a way that nobody was able to notice that she was a woman. And within three years she became the monastery's abbot, and she was so powerful before God that she gave sight to blind men and healed those possessed by the devil. And then after many years she was recognised by her father and brothers, and after that she lived among women, looking like them. And after her father's death, she went to Rome with her mother, and suffered martyrdom for Christ there. There Necitius, the reeve of the city of Rome, forced her to abandon Christ and believe in devil worship. When she resisted, he had a stone tied to her neck and had her thrown into the River Tiber. Then the stone broke apart, and she drifted through the water to the bank. And then [he] had her put into a burning oven, but that promptly cooled down. Then [he] had her put into prison, and she was there for ten nights and days without food. Then the Lord himself appeared to her during the night of his birth and said to her: 'I am taking you away, Eugenia, and I am the one whom you have loved. [I will receive you in heaven on the same day as I came to earth.]' And on the same day she gave up the ghost to God, and her body rests near the city of Rome by the road which is called [the Via] Latina.

26 December: Stephen

4. <O>^a þone æfteran dæg Godes circean arworðiað Sanctus Stefanus gemind þæs ærestan diacones and^b þæs ærestan martires æfter Cristes þrowunge. Þone halgan Stefanus Cristes þegnas gehalgodon to diacone, ac Iudeas hine eft mid stanum ofwurpon, forþan þe he mid micelre baldnisse ciðde þæt se Hælend wære soð Godes sunu, se ðe hi on rode onhengen. And þa hi Stefanus to þære stæninge læddon, þa mihte he locian on heofnas, and he geseah þone Hælend silfne standan on his godþrimme, and he hit þam Iudeum sæde. And hi him micle þe reðran on^c wæron, and þe rapor hine otfordod hæfdon. Þa leton hi his lichaman licgan butan Hierusalem þære ceastre and woldon þæt hine fuglas tobæron; þa bebirigde hine sum geleafull man, se was haten Gamaliel. And þa æfter manegum gearum was se lichama gecied þurh heofonlicu tacn, and þær wæs swete stenc, and menig untrume man þær his hælo onfeng þa hine man of eorþan up dide, and miclon lofsange læddon to Hierusalem.¹⁵ Þæt wæs Sanctus Stef<h>anus^d wundra sum þæt an plegende cild arn under wænes hweowol and wearð sona dead. Þa nam þæs cild<es>^e ¹⁶ modor þone deadan lichaman and wearp^f on Sanctus Steffhanus circean, þær his reliquia sum dæl inne wæs. Þa heo eft com, þa mitte heo hire cild lifende and gesund.

4. ^a planned initial missing, n D; ^b and þæs ærestan diacones and D; ^c suprascript Da; ^d Stefanus D; ^e cild D, Ko, cildes Herz; ^f r over erased p D.

27 December: John the Evangelist

5. <O>^a þone þridan^b dæg bið Sancte Iohannes tid þæs godspellres^c; se wæs Criste leof ofer ealle opre men þe he on middangearde gemette. And he wæs him swa leof þæt he æt gereordum hlenode on þæs Hælendes bearme and ofer his breost. And he aweahte men of deape; and he gesen<ode>^d twa^e birþena gyrda, and hie wurdon sona to þam golde þe man hateð abritsum, þæt is ^fsmæte gold^f. And twegen^g beorgas litelra stana he gesenod<e>^h to æþelum gymmum. And rice hæþene men hine <niddon>ⁱ ¹⁷ þæt he dranc ator; on þam was ælces cynnes wirm, oððe ban oððe blod, and ne ablacode he. And his birgen is mid Grecum on Effessio þære ceastre; æt þære byrgenne^j bið ^kwell micel^k wundor gesewen and gehired: Hwilon heo eðað swa lifende man slape; hwilon þonne man þa byrgine sceawað, þonne ne bið þær nan lichoma gesewen, ac bið micel swetnisse stenc. Forþam nat nænig man hwæþer se Iohannes si þe cwicu þe dead.

5. ^a n D; ^b iii D; ^c r suprascript Da; ^d geisenonde D; ^e ii D; ^{f-f} smætegold Ko; ^g ii D; ^h gesenodo D, with first o suprascript Da; ⁱ snidon D, atypical use of round s; ^j byrgenne D with en expunged and suprascript i Da, byrgine Ko; ^{k-k} wellmicel Ko.

26 December: Stephen

4. On the second day God's churches celebrate the memory of St Stephen, the first deacon and first martyr after Christ's passion. Christ's followers ordained St Stephen a deacon, but the Jews then stoned him to death, because he announced with great courage that the Saviour whom they had hanged on the cross was the son of God. And when they led Stephen to his stoning, he could see into heaven, and he saw the Saviour himself stand amid all his divine glory, and said so to the Jews. And they were even more cruel to him therefore, and had him stoned even sooner. Then they left his body lying just outside the city of Jerusalem, for the birds to take it away; then a believing man called Gamaliel buried him. Many years later the body was revealed through a sign from heaven; there was a sweet smell, and many a sick man regained health in that place when he was exhumed and brought to Jerusalem with great festivity. It was one of St Stephen's miracles that a child playing outside ran under the wheel of a wagon and was killed outright. Then the child's mother took the dead body and cast it into St Stephen's church, which contained some of his relics. When she came out again, she found her child alive and well.

27 December: John the Evangelist

5. On the third day is the feast of St John the Evangelist; he was dearer to Christ than all the other men he knew on earth. And he was so dear to him that during the meal he leaned on the Saviour's bosom and across his chest. And he resuscitated men from death; and he made the sign of the cross over two bundles of sticks, and they immediately turned into the type of gold which is called *obryzum*, that is refined gold. And two piles of pebbles he turned into precious stones by making the sign of the cross. And powerful heathens [forced] him to drink poison containing the blood or bones of all manner of vermin, and he did not even turn pale. And his burial place is among the Greeks in the city of Ephesus; at the tomb a quite extraordinary miracle can be seen and heard: sometimes it breathes as if a living man is asleep; sometimes when one looks at the tomb, no body is to be seen there, only a very sweet smell. Therefore nobody knows whether John is alive or dead.

28 December: The Holy Innocents

6. On þone feorþan dæg ið^a þara haligra cilda tid þe Herodes acwealde for Criste on Bethlem^b ¹⁸ þære ceastre, ealle þa cnihtcild þe wæron twam gearum geborene oððe anre nihte eald cild, forþan þe he wolde Crist acwellan on þæra cilda gemange. Herodes^c het tion ða cild of hira modor breostum and bosmum; and þonne man þa cild cwalde, þonne spiwon hi þa meoloc^d ær þæt blōd. Þa wæron þa cild mid hira blode gefullode, and þa modor mid þam tearum gefullode for þam sare þe æt þam cildon gesawon. Þæra cild<a>^e wæs tu hund^f and feowertig^g and feower^h mille.¹⁹ And Erodes forwearð æfter þæra cilda cweallme, and he ofstang hine silfne mid his agenre handa.

6. ^a þið D; ^b l corrected from e Da, Bethlehem Ko; ^c subscript Da; ^d second o suprascript Da; ^e cildea D, Ko, cilda Herz; ^f cc D; ^g xl D; ^h iiii D.

31 December: Pope Silvester I

7. On þone seofþan^a ^bdæg²⁰ bið^b Sancte Siluestres tid þæs halgan papan, þæs lichoma resteð on Romebirig; se dide fela wundra ær he papa wære. Tarquinius hatte Romeburge gereua; he þreatode hine to hæpenscipe. Þa nolde he þæt. Þa het hine man gebindan and lædan to carcerne. Þa cwæt Sanctus Silluester to him: ‘Disega, on þisse nihte þe bið þæt feorh afired.’ And þæt gelamp^c.

7. ^a vii D; ^{b-b} dæg þæs monþes bið D, Ko, with þæs monþes underlined by unknown hand; ^c D breaks off after gelamp.

31 December: Columba

8. (...) Þa^a he ða ineode on þæt carcern ond hire ^bto genealæhte^b, þa com ðider in ursa þæt deor, þæt is on ure geðeode byren, ond awearp hine to eorðan, ond locade to þære Godes fæmnan hwæper heo sceolde hine cucene þe deadne.²¹ Ond þa bebead seo Godes fæmne þære byrene þæt heo læge on þæs carcernes duru. Ond heo ongan læran þone leasere þæt he gelyfde on Crist, ond he þæt geþafade. Ond seo byren hine let gangan of þæm carcerne. Ond he þa sona clypode þurh ealle þa ceastre ond cwæþ: ‘Se an God is soð God, þone Columbe seo fæmne begangeð, ond nis ænig oþer butan þam.’

8. ^a B starts here; this entry is acephalous; ^{b-b} togenealæhte Ko.

28 December: The Holy Innocents

6. On the fourth day is the feast of the holy children whom Herod killed in place of Christ in the city of Bethlehem, all male babies between two years and one night old, because he wanted to kill Christ among that group of children. Herod had the children torn away from their mothers' breasts and bosoms; and when the children were killed, they spewed milk before they spewed blood. The children were thus baptised with their blood, and the mothers were baptised with tears for the suffering which they saw in their children. There were 244,000 children. And Herod died after the massacre of the children, and he stabbed himself to death with his own hands.

31 December: Pope Silvester I

7. On the seventh day is the feast of the holy pope St Silvester, whose body lies in the city of Rome. He worked many miracles before he became pope. The reeve of the city of Rome was called Tarquinius. He forced him into the pagan religion, but he refused. Then they had him tied up and led to prison. Then Silvester said to him: 'You fool, your life will be taken away this very night.' And that is what happened.

31 December: Columba

8. (...) When he entered the prison cell and approached her, an animal called *ursa*, in our language 'female bear', came in, and threw him to the ground, and looked at God's virgin [as if asking] whether she wanted him alive or dead. And God's virgin then commanded the bear to lie beside the cell door. And she began to teach that thug to believe in Christ, and he agreed to that. And the bear allowed him to walk out of the cell. And he soon called throughout the entire city: 'The one God is the true God, whom the virgin Columba worships, and there is no other beside Him.'

The Beginning of January

8a. On ðone eahtepan geohheldæg bið þæs monðes fruma þe mon nemneð Ianuarius, þæt is on ure geðeode se Æftera Geola. Þæt bið se æresta geares monað mid Romwarum ond mid us. On ðæm monðe bið an ond þritig daga.

1 January: Octave of Christ and Mary (The Circumcision of Christ)

9. On þone ærestan dæg þæs monðes bið Cristes eahteða dæg ond Sancta Marian. On ðæm dæge Crist onfeng ða ealdan ymsnidenysse ond ða ealdan clæsnunge Iudea folces. Þæt þonne wæs þæt hie æghwelcum cnihtcilde ymsnidon þæt werlice lim on ðæm eahtepan dæge æfter his acennysse, ond seo clæsnung him wæs swa halig swa us is fullwiht. Ond Crist forðon þa clæsnunge onfeng þæt he us mid þy getacnode þæt we sceolan aceorfan fram usse heortan unclæne geðohtas, ond from lichoman unalefde dæde, gif we willað habban lif mid Gode. Ond on þone eahtepan dæg menn sceopan Criste naman æfter ealdre wisan. Se nama wæs on Iudisc Ihesus, ond on Grecisc Soter, ond on Læden Saluator, ond on ure geðeode Hælend.²² Þone naman hæfde se engel Sancta Marian gesæd, ær ðon þe heo geeacnad wære.

3 January: Pope Anteros

10. On ðone þriðdan dæg ðæs monðes bið þæs halgan papan tid þe is nemned Sancte Antheri. He wæs Grecisces cynnes mon, ond he sæt on Sancte Petres setle on Rome þreottine gear on Maximianus dagum þæs caseres. Ond he gebrowade martyrdom for Criste, ond his lichoma is bebyrged on ðæm mynstre ðe we nemnað Calistes mynster.²³

5 January: Emiliana

11. On ðone fiftan dæg þæs monðes bið Sancte Emelianan tid ðære fæmnan, þæt wæs Sancte Gregorius faðe, ðæs þe us fulwiht onsænde. Hire ætywde on nihtlicre gesyhðe hire swyster gast ond cwæp to hire: 'Butan þe ic dede þone halgan dæg æt Drihtnes acennisse, ac ic do mid þe ðone halgan dæg æt Drihtnes ætywnesse, þæt is se Drihtnes halga twelfta dæg, Drihtnes fullwihtes dæg.'

The Beginning of January

8a. On the eighth day of Christmas is the beginning of the month which is called *Januarius*, which in our language is 'Æftera Geola' [The Latter Month of Yule]. It is the first month of the year for the Romans and for us. This month has thirty-one days.

1 January: Octave of Christ and Mary (The Circumcision of Christ)

9. On the first day of the month is the octave of Christ and St Mary. On that day Christ received the traditional circumcision and the traditional purification of the Jewish people. It was then that they used to circumcise the male member of every male child on the eighth day after his birth, and that purification was as holy to them as baptism is to us. And Christ therefore received the purification in order to show us through it that we should cut out unchaste thoughts from our heart, and illegitimate actions from our body, if we want to have a life with God. And on the eighth day men gave Christ his name according to the old custom. His name in Hebrew was Jesus, in Greek *Soter*, and in Latin *Saluator*, and in our language 'Healing One' [Saviour]. That name had been passed on to St Mary by the angel, before she conceived.

3 January: Pope Anteros

10. On the third day of the month is the feast of the holy pope who is called St Anteros. He was a man of Greek origin, and he sat on the throne of St Peter in Rome for thirteen years in the days of emperor Maximian. And he suffered martyrdom for Christ, and his body is buried in the church which we call the church of Callistus.

5 January: Emiliana

11. On the fifth day of the month is the feast of the virgin St Emiliana. That was the paternal aunt of St Gregory, who sent us baptism. In a vision at night her sister appeared to her and said to her: 'I celebrated the feast at the Lord's birth without you, but I will celebrate with you the feast at the Lord's showing [Epiphany], that is the Lord's holy twelfth day, the day of the Lord's baptism.'

6 January: Epiphany, The Baptism of Christ etc.

12. On ðone sextan dæg þæs monðes bið se micla ond se mæra dæg þone Grecas nemnað Epiphania; ond Romware hine nemnað Aparitia Domini, þæt is on ure geþeode Drihtnes ætywnesse dæg. On ðam dæge he gecyðde mid þæm mæstum wundrum feowerum þæt he wæs soð God. Þæt æreste wundor wæs þæt þreo tungolcræftigan coman fram eastdæles mægðum to Criste þa þa he wæs cild, ond him mon brohte gold to gefe; on ðæm wæs getacnod þæt he wæs soð cyning. Oðer him brohte recels; on ðæm wæs getacnod þæt he wæs soð God. Se þridda him brohte myrran þa wyr;²⁴ on þon wæs getacnod þæt he wæs deadlic mon, ond þæt he þurh his anes deað ealle geleaffulle men gefreode fram ecum deaðe. Ond on ðone ylcan dæg Crist onfeng fulwihte on Iordane fram Iohanne þæm fulwere. Ond he wæs þa on ðritiges geara ylde se Hælend, þa he þæm fulwihte onfeng. Ond on þone dæg æt sumum brydþingum Crist gecerde sex fatu full wætres to ðæm betestan wine; on æghwelc þara fāta mihte twegen mittan oppe ðreo.²⁵ Ond on ðone ylcan dæg Crist gereorde fif ðusenda wera of fif hlafulum ond of twam fixum, eac wifum ond cildum þara wæs ungerim, ond þara hlafebroca wæs to lafe twelf binna fulle.

6 January: Julian and Basilissa

13. On ðone ylcan dæg bið þæs æþelan weres þrowung se is nemned Sanctus Iulianus, ðæs^a lichoma resteð in Antiochia þære ceastre; se sona on his cnihtade ðeowade Gode on clænnesse. Ond his ylðran hine þa genyddon on his geogoðe, þæt he onfeng æþele bryd, seo wæs on naman Basilissa. Ond ða þære forman brydriht, þa hi twa wæron on ðæm brydbure, þa com þær ærest wundorlic stenc, ond æfter ðæm stence heofonlic leoht, ond æfter þæm leohte Crist self þær ætewde mid engla werede. Ond ða for þære gesihðe fægernesse ðe hi gesawon, ond ðæm wordum ðe hi gehyrdon, hi wunedan a clæne, he mid werum ond heo mid fæmnum. Þes Iulianus awehte hæþenne man of deaðe, ond se wæs siððan gefullad. Se man sæde fram helle siðfæte swylc sarspell swylce næfre ær on men ne becom, ne naht oft siððan.

13.^a þæs Ko.

6 January: Pope Telesphorus

14. On ðone ilcan dæg bið þæs papan tid þe is nemned ðelesfor; se wæs Grecisces cynnes. He sæt on ðæm papsetle ændlefen gear ond þry monað on þara casere^a ²⁶ dagum Antonius ond Marcus.²⁷ Ond ðes papa wæs eft Cristes martyr, ond his lichoma resteð neah Sancte Petres lichoman. Þes papa gesette ærest manna þæt man fæste on Rome syfon wucan ær eastran. Ond he gesette ærest þæt man sang Gloria in excelsis Deo þone lofsang foran to mæssan.

14.^a casere B, Ko, casera Herz.

6 January: Epiphany, The Baptism of Christ etc.

12. On the sixth day of the month is the important and celebrated day which the Greeks call *epiphania*; and the Romans call it *apparitio Domini*, which in our language is 'the day of the Lord's appearance'. On that day he showed with the four greatest miracles that he was the true God. The first miracle was that three astronomers came from Eastern countries to Christ when he was a baby, and gold was brought to him as a gift; that signified that he was the true king. The second one brought him incense; that signified that he was the true God. The third brought him myrrh, the plant; that signified that he was a mortal human being, and that he through the death of him alone liberated all believers from eternal death. And on the same day Christ received baptism in the [River] Jordan from John the Baptist. And he was then thirty years old, our Saviour, when he was baptised. And on that day at a wedding Christ turned six pots full of water into the best wine; each of the pots would have held about two or three *mittan*. And on the same day Christ fed five thousand men with five loaves and two fish, on top of that women and children of whom there was an incalculable number, and the leftovers from the bread filled twelve baskets.

6 January: Julian and Basilissa

13. On the same day is the passion of the nobleman who is called St Julian, whose body rests in the city of Antioch. Even as a young boy he served God in chastity. And his parents then forced him in his youth that he should marry a noblewoman, who was called Basilissa. And in the wedding night, when the two were in the bedroom, there first appeared a wonderful smell, and after the smell a heavenly light, and after the light Christ himself appeared there with a host of angels. And on account of the beauty of the vision which they saw, and the words which they heard, they later always lived chaste lives, he amongst men and she amongst women. This Julian revived a pagan man from death, and he was then baptised. That man told such a horror story from his journey to hell as had never reached people before, and has not often since then.

6 January: Pope Telesphorus

14. On the same day is the feast of the pope called Thelesphorus, who was Greek. He was on the papal throne for eleven years and three months in the days of emperors Antoninus and Mark. And this pope later became a martyr of Christ, and his body rests near that of St Peter. It was this pope who first amongst men established that people should fast in Rome the seven weeks before Easter. And it was he who first established that people should sing *Gloria in excelsis Deo*, the hymn of praise, during mass.

9 January: Pega

15. On ðone nygeðan dæg ðæs monðes bið Sancte Pegean geleornes ðære halgan fæmnan; heo wæs Sancte Gutlaces²⁸ swyster þæs ancran. Ond æfter his geleornisse heo dyde blindum men þæt sealt on eage þæt he ær gehalgode, ond he mihte sona geseon.

16. ^{a-a} oppæt Ko; ^{b-b} ætnehstan Ko.

10 January: Paul the Hermit

16. On ðone teoþan dæg þæs monðes bið Sancte Paules tid; se wæs sixtyne geara þa he ærest on þæt westen gewat, ond he wunade þær ^aop þæt^a he hæfde ðreo ond hundændleftig wintra. Þær he næfre naht opres ne geseah ne ne gehyrde butan leona grymetunge ond wulfa gerar,²⁹ ond æt þæs westenes æppla³⁰ ond ðæt wæter dranc of his holre hand.³¹ Ond ða ^bæt nehstan^b fedde hine an hræfn sextig geara, se him brohte æghwelce dæge healfne hlaf. Ond ða hwæne ær his ende com him to Sanctus Antonius se ancra, ond ða sona brohte him se hræfn gehalne hlaf. Se Antonius geseah ðæs Paules saule swa hwite swa snauw stigan to heofonum betweoh engla þreatas, ond haligra manna þreatas. Ond twegen leon adulfan his byrgenne on ðæs westenes sande; þær resteð Paules lichoma mid yfelice duste bewrigen, ac on domesdæge he ariseð on wuldor.

12 January: Benedict Biscop

17. On <ðone>^a twelftan dæg þæs monðes bið Sancte Benedictes tid þæs halgan abbodes; se wæs angelcynnes man. He wæs swiðe æpele for worolde ond micle æpelra for Gode. Ond ða he wæs on fif ond twentigum geara, þa ferde he to Rome, ond ðær ond on oðrum manegum æpelum mynstrum he leornade gastlice ðeodscipas. Ond he onfeng preosthades scare on ðæs ealandes mynster³² ðe is nemned Lerinensi, ond he hwerfde eft to eþle. Ond he getimbrade on Brytene æpele mynster on ðære stowe þe is cweden æt Wiremuðan, ond ðæt gehalgode Gode ond Sancte Petre, ond ða ciricean æpellice gefretwade ge mid godcunde wisdom ge mid woroldlicum frætwum ofersæwiscum. Ond ða ðæs æfter sextene gearum, þa forlet he þone læmnan ofn ðæs mæniscan lichoman, ond se gast fleah freo³³ to ðam upplican^b wuldre.

17. ^a om. B, Ko, þone Herz; ^b upplican upplican B.

13 January: Hilary of Poitiers

18. On ðone ðreotte<op>an^a ³⁴ dæg þæs monðes bið ðæs halgan biscopes gemynd Sancte Hilaries; he wæs on ðære ceastre Pictauiæ. Se wæs Sancte Martines lareow, ond he awehte deadne man of deaðe.

18. ^a ðreottegan B.

9 January: Pega

15. On the ninth day of the month is the death of the holy virgin St Pega. She was the sister of the hermit St Guthlac. And after his death she put the salt which he had blessed earlier in the eyes of a blind man, and he could see straightaway.

10 January: Paul the Hermit

16. On the tenth day of the month is the feast of St Paul; he was sixteen years old when he first went into the desert, and he stayed there until he was 113 years old. There he never saw anything or heard anything apart from the roaring of the lions and the howling of the wolves, and he ate the fruit of the desert and drank water from his hollow hand. And eventually a raven fed him for sixty years; he brought him half a loaf of bread every day. And when a short while before his end St Antony the hermit came to him, the raven promptly brought him an entire loaf. Antony saw Paul's soul, as white as snow, ascend to heaven among hosts of angels, and hosts of saints. And two lions dug his grave in the desert sand; there Paul's body rests covered with vile dust, but on Doomsday he will arise in glory.

12 January: Benedict Biscop

17. On the twelfth day of the month is the feast of the holy abbot St Benedict, who was English. He was very noble before the world and still nobler before God. And when he was twenty-five years old, he travelled to Rome, and there and in many other distinguished monasteries he underwent religious instruction. And he received the tonsure of priesthood in the island monastery of Lerina [i.e. Lérins], and afterwards he travelled back home. And in Britain he built a glorious monastery in the place which is called Wearmouth, and dedicated it to God and St Peter, and he splendidly adorned the church both with spiritual wisdom and with worldly ornaments from abroad. And then later, after sixteen years, he left behind the clay furnace of the human body, and his soul flew to the heavenly glory, liberated.

13 January: Hilary of Poitiers

18. On the thirteenth day of the month is the commemoration of the holy bishop St Hilary; he lived in the city of Pictauia [i.e. Poitiers]. He was the teacher of St Martin, and he revived a man from death.

14 January: Felix

19. On ðone feowerteogðan dæg þæs monðes bið Sancte Felices ^atid mæssepreostes^{a 35} on Rome, on ðære stowe þe Pincis is nemned; þone rice men hæþne ðreadon þæt he Criste wiðsoce ond hæþengeldum gelyfde. Ða he þæt nolde, he wæs ^bnacod ond ^{b 36} on carcern onsæended, ond þær wæs understregd mid sæscellum ond mid scearpum stanum. Ond þa Godes engel on ðære ilcan niht tobræc ðæs carcernes duru ond hine þonan alædde.

19. ^{a-a} tid þæs mæssepreostes Herz; ^{b-b} nacod He.

16 January: Pope Marcellus

20. On ðone sexteoðan dæg ðæs monðes þonne bið Sancte Marcelles tid þæs papan. Done papan Maxentius, Romeburge ealdormon, nedde þæt he his fullwihte wiðsoce ond deofolgeldum gelyfde. Ða he þæt ne geðafode, þa het he on ðæs papan ciericean gestællan his blancan³⁷ ond monig oðer neat, ond he genydde þone papan þæt he þæm þenade, ond on ðæm ðeowdome he geendade his lif. Ond his lichoma resteð arwyrdlice on ðæm mynstre³⁸ Priscille on ðæm wege Salariae.

16 January: Fursa

21. On ðone ilcan dæg bið þæs mæssepreostes geleornis, se wæs nemned Sancte Furseus; se wæs acenned in Hibernia mægðe, þæt is on Scotta lande. Þæs gast wæs neahterne of lichoman alæded, ond he geseah ma ondry<sn>lices^{a 39} ond eac wuldorlices þonne he mihte monnum asecgan. Ond seo gesihð him wæs on swa micelre gemynde þæt he on ðæm miclan wintres cele, þonne he ymb þæt þohte opþe spræc, ðonne aswætte he eall. Ond eft on ðære miclan sumeres hæte, ðonne he his siðfæt gemunde, þonne ablacode he eall ond abifode. Ond ða ða Godes englas eft his gast brohtan to þæm lichoman, þa locade he on his agenne lichoman swa swa on uncuðne hræw, ond he nolde næfre eft on ðone lichoman gif he nyde ne sceolde. Þes Fursing⁴⁰ gewat eft of Scottum on Brytone, ond on Eastengla mægðe he getimbrede fæger mynster þæt is geceged Cnofesburh⁴¹; ðæt he dyde on Sigeberhtes dagum þæs cyninges. Ond þanon he gewat ofer sæ in Gallia mægðe to Clodfeo⁴², Fra<n>cna^b cyninge, ond ðær his dagas geendade. Ond his lichoma resteð on ðæm tune Ferano⁴³, ond his geearnunga þær wæron oft beorhte gecyþed.

21. ^a ondryrrlices B, Ko, ondrysnlices Herz, Cross, 'The Influence of Irish Texts and Traditions';

^b Fracna B, Ko, Francna Herz, Cross, 'The Influence of Irish Texts and Traditions'.

14 January: Felix

19. On the fourteenth day of the month is the feast of the priest St Felix, in Rome in the place which is called Pincian [Hill]; powerful pagans forced him to renounce Christ and to adopt the pagan religion. When he refused he was sent to prison naked, on a floor of sea-shells and sharp stones. And then God's angel broke the prison door open that night and led him away.

16 January: Pope Marcellus

20. On the sixteenth day of the month then is the feast of Pope St Marcellus. Maxentius, the governor of the city of Rome, forced the pope to renounce his baptism and adopt devil worship. When he refused, he commanded his steeds [or 'steed'] and many other animals to be stabled in the pope's church, and he forced the pope to look after them, and in that service he ended his life. And his body rests with dignity in the church of Priscilla on the Via Salaria.

16 January: Fursa

21. On the same day is the death of the priest who was called St Fursa; he was born in the country of Ireland, that is in the land of the Gaels. His soul was led from his body for one night, and he saw more horror and marvels than he was able to relate to men. And the vision was so vivid in his mind that even in the great cold of winter he really began to sweat when he thought and talked about it. And then in the great heat of summer, when he recalled his journey, he turned really pale and trembled. And when God's angels then brought his soul to his body, it looked down on his own body as if on an unknown corpse, and it would never have entered his own body again except that it willy-nilly had to. This Fursing later came from the Gaels to Britain, and among the East Angles he built a magnificent monastery which is called Cnobheresburh; he did that in the days of King Sigeberht. And from there he travelled overseas to Clovis, king of the Franks, in Gaul, and ended his days there. And his body rests in the town of Peronna [i.e. Péronne], and his merits were often gloriously revealed there.

17 January: Antony the Hermit

22. On ðone seofenteoþan dæg þæs monðes bið seo geleornes þæs halgan munuces Sancte Antonies; se gewat on westen ða he wæs on twentigum geara, ond on ðæm he wunade ^aoþ þæt^a he wæs on fif ond hundteontigum geara. Ond on fruman he þær wunade twentig geara, swa⁴⁴ he nænigne oþerne mon ne geseah. Ðær he fæste hwilum twegen dadas, hwilum þry tosomne; ond ðonne he mete þigde, ðonne wæs þæt hlaf ond sealt ond lytel wætres drync. Ond hine þær deofla⁴⁵ costodon mid ofermæte unclæne luste, efne swa þæt hi eodon on niht to him on geglengedra wifa hiwe. Ðær he geseah eac þone fulan gast þe men lærð unalyfede lustas. Þæt wæs sweart cniht ond lytel ond egeslic, ond he him sæde sylf þæt his nama wære spiritus fornicationis, þæt is dernes geligeres gast. Hwilum ða deofol hine swungan þæt he ne mihte hine astyrigean ne noht cweðan. Hwilum hi hine bylgedon on swa fearras, ond ðuton eallswa wulfas. Hwilum hi him bæron to gold ond seolfer, ond him ætywdon in arwyrðestan hiwe, ond hi him bæran mettas to ond hine bædon þæt he þa þigde. Þonne sænade he hine, þonne glæd þæt deofol⁴⁶ ut mid his leasunge, swa swa smyc æt his eagdura. Antonius wunade on ðæm ytemestan ænde eorðan ymbhwyrftes on Egypta westenne, ond he wæs hwæpre mære geond ealne middangeard. Ond þa he his dadas geendade, þa ongeatan þæt his þegnas twegen þæt hine openlice englas læddon to heofenum; ond his lichoma resteð on ðære miclan ceastre Alexandria.

22. ^{a-a} oþþæt Ko.

17 January: Speusippus, Eleusippus and Meleusippus

23. On ðone ilcan dæg bið þreora cnihta tid þa wæron getwinnas, ond hi wæron nemde Sanctus Speosippus ond Sanctus Elasippus ond Sanctus Melasippus. Þa hæfdon Cristene modar ond hæþenne fæder, ond þurh heora yldran modor lare hi gelyfdon Gode. Ond hwæpre næron hi na gefulwade, forðon hæðne caseras hæfdon oflegen ealle biscopas ond mæssepreostas. Þas cnihtas þry fram þrym deman wæron nedde, þæt hi Godes geleafan wiðsocan. Þa hi þæt ne gefafedon, þa heton þa deman micel fyr onbærnan, ond ða cnihtas ahon on an treow ond byran⁴⁷ to þæm fyre. Ða cwædon hi to heora yldran medder: ‘Beo þu nu ure gemyndig on þinum gebedum. Ond þonne þu hlaf brece ond metes onfo, þonne sæna þu þa cruman for us ðe of þinum beode feallen, þæt we moton bergan of þæs heofonlican cyninges gereordum, þeah ðe we næron mid fulwihte her on eorðan onðwægen.’ Ða cwæð seo yldre modar: ‘Cnihtas, beoð orsorge. Eower blod eow fulwað, ond eower martyrdom eow gelædeþ to Cristes gereordum.’ Þa wæron þa cnihtas on ðæt fer onsæned. Ða ne onhran þæt fyr him no, ac hi onsændon heora gast to Gode swa swa þreo lamb. Ond seo cierece, on ðære þe heora lichoma resteð, is neah ^aLingona byrig^a; þa man nemneð æt Sanctos Geminus,⁴⁸ æt þæm halgum getwinnum.

23. ^{a-a} Lingonabyrig Ko.

17 January: Antony the Hermit

22. On the seventeenth day of the month is the death of the holy monk St Antony; he went into the desert when he was twenty years old, and he lived there until he was 105 years old. And initially he lived there for twenty years without seeing anybody else. There he sometimes fasted for two days in a row, sometimes three; and when he did take food it was bread and salt and just a little water. And devils tempted him there endlessly with dirty lecherousness, even to the point where they visited him at night in the appearance of dressed-up women. There he also saw the foul spirit which incites men to illicit lust. That was a black boy, small and horrible, and he himself told him that his name was *spiritus fornicationis*, which means ‘spirit of illicit sex’. Sometimes the devils beat him so that he was unable to move or talk. Sometimes they bellowed at him like bulls and howled like wolves. Sometimes they brought him gold and silver, and showed themselves to him in the most respectable appearance, and they brought him food and asked him to eat. Then he made the sign of the cross over himself, and the devil with his artifice slipped outside, like smoke through his window. Antony lived at the outmost end of the earth within the Egyptian desert, but he was nevertheless famous throughout the whole world. And when he ended his life, two of his men saw angels evidently leading him to heaven; and his body rests in the great city of Alexandria.

17 January: Speusippus, Eleusippus and Meleusippus

23. On the same day is the feast of three boys who were triplets, and they were called St Speusippus, St Eleusippus and St Meleusippus. They had a Christian mother and a pagan father, and through their grandmother’s teaching they believed in God. But they were not at all baptised, because the pagan emperors had killed all bishops and priests. These boys were by three judges forced to renounce God’s religion. When they refused, the judges had a great fire lit, and had the boys hanged on a gallows and brought to the fire. Then they said to their grandmother: ‘Remember us now in your prayers. And when you break bread and eat, bless the crumbs for us which fall from your table, so that we may taste the heavenly king’s food, even though we were not cleansed with baptism here on earth.’ Then the grandmother said: ‘Boys, you can be certain of that. Your blood will baptise you, and your martyrdom will lead you to Christ’s communal meal.’ Then the boys were consigned to the flames. The fire did not then touch them at all, but they gave up the ghost to God like three lambs. And the church, in which their bodies rest, is near the town of Lingones [Langres]; it is called St Gemini, ‘the Holy Twins’.

18 January: Prisca

24. On ðone eahtateoþan dæg <þæs monðes> bið ðære halgan fæmnan Sancte Prisce <geleornes>;⁴⁹ ðære lichoma restep on Rome, and hire gemynd sceal beon mærsod on eallum cierecum.

18 January: The Consecration of St Peter's Church

25. On<d>^a ðy ilcan dæge⁵⁰ Sancte Peter gehalgode ærest cierecean on Rome.

25. ^a On B, Ko, Herz.

19 January: Ananias, Petrus etc.

26. On ðone nigonteoþan dæg þæs monðes þonne bið þæs mæssepreostes gemynd Sancte Annani, in Biððinie ðære mægðe,⁵¹ on Dioclitianus dagum þæs hæþenan caseres. He wæs on carcern sænded twelf dagas butan mete, and þa æfter twelf dagum com se carcernweard; se wæs nemned Petrus. Þa geseah he sittan ðone halgan gast on culfran hiwe on ðæs carcernes eagdura, and spræc<an>^a ⁵² to Annani þam Godes men, and eft fleogan to heofonum. Þa gelefde se carcernweard Gode. Þa het sum hæþen gerefa hi begen belucan on fyrenum bæpe, and ymb þreo niht hi eodon gesunde of ðæm. Ða gesegon þæt seofon cæmpan; þa gelyfdon þa for ðæm wundre. Þa het se gerefa heora ælcum gebindan leades bloman on heora swyran ond sændon⁵³ on widsæwes grund. Þa toburstan þa bendas ond afeoll ðæt lead of him, and hi onsendon heora gastas to Gode, and þa lichoman coman to þam waroðe. Ðær Cristene men hi bebyrgdon mid micelre are; ond þær wæron siððan on ðære stowe monegu wundor. Ond se gerefa þe hi cwellan het, se wæs sona mid swa miclum sare gewitnad þæt he nolde læng libban, ac he het his agene men hine sændan on ðone sæ; ond þa sædeor hine sona forswulgon þæt his ne com þy furðor an ban to eorðan.

26. ^a spræc B, Ko.

20 January: Sebastian

27. On ðone twentigþan dæg ðæs monðes bið Sancte Sebastianes tid þæs æþelan martyres. Ðone Dioclitianus se casere, he wæs hæþen, he het hine mid strælum ofscotian,⁵⁴ þæt he wæs ðara swa full swa igl þæt deor bið byrsta. Ond mid ðy he hine ne mihte swa acwellan,⁵⁵ ða het he hine mid stengum ðyrcsan, ^aop þæt^a he his gast onsende. Ond his lichoma wæs gebyrged æt Rome on ðære stowe Catacumbe.

27. ^{a-a} oppæt Ko.

18 January: Prisca

24. On the eighteenth day [of the month] is [the feast] of the holy virgin St Prisca; her body rests in Rome, and her commemoration shall be celebrated in all churches.

18 January: The Consecration of St Peter's Church

25. And on the same day St Peter first consecrated a church in Rome.

19 January: Ananias, Petrus etc.

26. On the nineteenth day of the month is the commemoration of the priest St Ananias, [who was martyred] in the country of Bithynia, in the days of the pagan emperor Diocletian. He was sent to prison for twelve days, without food, and then after twelve days the prison-guard came, who was called Petrus. He then saw the Holy Spirit in the shape of a dove sitting in the window of the prison, and speak to Ananias the man of God, and afterwards fly into the sky. Then the prison-guard believed in God. Then a pagan reeve commanded that both be locked into a fiery bath, and after three nights they left it unharmed. Then seven soldiers witnessed this and then they became believers because of that miracle. Then the reeve commanded that each of them should have a leaden weight attached to his neck and be sent to the bottom of the open sea. Then the bonds burst, and the lead fell from them, and they gave up the ghost to God, and the bodies were washed up on the shore. Christians buried them there with great reverence, and since then many miracles have occurred in that place. And the reeve who had sentenced them to death was shortly thereafter racked with such great pain that he no longer wanted to stay alive, and he commanded his own men to throw him into the sea, and the wild beasts in the sea swiftly devoured him so that not a single bone of his body reached dry land.

20 January: Sebastian

27. On the twentieth day of the month is the feast of St Sebastian, the noble martyr. The emperor Diocletian — he was pagan; he commanded that he be shot to death with arrows, so that he was so fully covered with them like that animal called 'hedgehog' is with its bristles. And when he could not kill him in this way, he then had him battered with poles until he gave up the ghost. And his body was buried in Rome in the place called 'Catacombs'.

20 January: Pope Fabian

28. On ðone ilcan dæg bið Sancte Fabianes tid þæs halgan papan; þæm wæs þurh haligne gast getacnod þæt he onfenge Romeburge biscopdome: Culfre com fleogan of heofonum ond gesæt ofer his heafde. Ond he hæfde ðære burge biscopdom þreottne gear ond ændlefen monað ond twelf dagas. Ond he geðrowade eft on Decies dagum þæs caseres martyrdom for Criste, ond his lichoma resteð in Calistes mynster⁵⁶ æt Rome.

20 January: Marius, Martha, Audifax and Abacuc

29. On ðone ilcan dæg bið þara haligra gesinhina tid þa coman of Perscwarra mægðe to Rome ond ðær geprowadan æþelne martyrdom for Criste, ond heora suna twegen mid him. Þæs weres nama wæs Marius, ond þæs wifes nama wæs Marða, ond ðara suna naman wæron Audifax ond Abbacuc.

21 January: Agnes

30. On ðone an ond twentigðan dæg bið Sancta Agnan þrowung ðære halgan fæmnan, seo geprowade martyrdom for Criste þa heo wæs þreottene geara. Þa fæmnan Simfronius, Romeburge gerefā, ongan þreatian his suna to wifē. Þa heo þæt nolde, þa het he hi nacode lædan to sumum scandhuse. Þær hire brohte Godes engel swylcne gerelan swylcne næfre nænig fulwa, þæt is nænig webwyrhta, þæt mihte don on eorðan. Ðæs burhgerefan sunu wolde ræsan on hi on ðæm scandhuse ond hi bysmrian, ac fram deoflum forbroden he <aswalt>^{a 57}. Þa cwædon Romware þæt heo wære dryegge ond scinlæce, ond hire man bestang sweord on ða hracan, ond ðus heo onsende hire gast to Gode. Ond hire lichoma resteð neah Romebyrig, on ðæm wege þe hi nemnað Numentana. Ond naht lange æfter hire þrowunge, heo ætywde hire yldrum on middeniht þær hi wacedon æt hire byrgenne, ond heo cwæþ to him: 'Ne wepað git me na swa ic dead sy, ac beoð me efenbliðe, forðon þe ic eom to Criste on heofonum geþeoded ðone ic ær on eorðan lufade.'

30. ^a aslat B, Ko, Herz.

20 January: Pope Fabian

28. On the same day is the feast of the holy pope St Fabian; it had been signified to him by the Holy Spirit that he would receive the episcopate of the city of Rome: a dove came flying from the sky and settled on his head. And he held the city's episcopate for thirteen years, eleven months and twelve days. And he later suffered martyrdom for Christ in the days of emperor Decius, and his body rests in the church of Callistus in Rome.

20 January: Marius, Martha, Audifax and Abacuc

29. On the same day is the feast of the holy couple who came from Persia to Rome and suffered a magnificent martyrdom for Christ there, and their two sons with them. The man's name was Marius, and the wife's name was Martha, and their sons' names were Audifax and Abacuc.

21 January: Agnes

30. On the twenty-first day is the passion of the holy virgin St Agnes, who suffered martyrdom for Christ when she was thirteen years old. Symphronius, the reeve of the city of Rome, tried to force that virgin upon his son, as a wife. When she refused, he had her led to a brothel, naked. There one of God's angels brought her a garment such as no fuller, that is no cloth-worker, could ever have produced on earth. The reeve's son tried to assault her in the brothel and rape her, but, dragged about by devils, he [?died]. Then the Romans said that she was a witch and a sorceress, and they thrust a sword down her throat, and she thus gave up the ghost to God. And her body rests near the city of Rome, on the road which they call [the Via] Nomentana. And not long after her martyrdom, she appeared to her parents in the middle of the night when they were keeping watch at her grave, and she said to them: 'Please do not weep for me as if I was dead; but be happy together with me, because I am united with Christ in heaven, whom I loved earlier on earth.'

22 January: Vincent

31. On ðone twa ond twentigðan dæg þæs monðes bið Sancte Uincentes ðrowung þæs diacones, se þrowade in Hispania ðære mægðe on ðære ceastre Falentia. Þær Datianus se casere⁵⁸ nydde Ualerium þone biscop ond ðone ylcan diacon Uinentium to hæþenscipe. Þa swygode se biscop. Ða cwæþ se diacon to þam biscope: ‘Clypa ongen þissum deofles hunde þe þe on beorced^a.’ Þa het se casere forlætan ðone biscop, ond ðone diacon miclum witum underþeodan, ac ne mihte he mid nænge þara hine acwellan, ne hine genydan þæt he Criste wiðsoce. Ac he mid micelre blisse ðone sigefæstan gast to Gode onsænde. Ond se casere þa bebed þæt hine man forlete unbyrgedne, þæt hine fuglas ond wilde deor forswulgon. Ða com þærto blæc fugel, hæfde micelre fêðra, ond swift, se adraf ealle þa opre fuglas⁵⁹ ond þa wildan deor fram þæm lichoman. Ða het se casere hine wurpan on widsæ. Ða ferede hine Godes hand þider þær hine Cristne men siððan a wulderlice aredon.

31. ^a onbeorced Ko.

22 January: Anastasius

32. On ðone ilcan dæg bið þæs halgan weres ðrowung Sancti Anastas<ι>^a ⁶⁰, se wæs ærest dry in Persida mægðe, ond ða æfter þon gelyfde Criste. Ond Cossra, Persida cining, hine het ahon be oþerre hand ond hine nydde þæt he wiðsoce Godes geleafan. Þa he þæt ne geðafade, þa het se cining hine beheafðian. Þa Heraclius se casere genam his lichoman mid herge in Persida mægðe ond lædde to Rome; ond he resteð þær on Sancte Paules mynstre, æt þæm wætrum þe hi nemnað Aquas Saluias. Ond þær mon byrð his heafod on ðas dagas Cristenum mannum to reliquium^b.

32. ^a one or more letters partially erased, remainder used to serve as i B; ^b second i suprascript Ba.

23 January: Emerentiana

33. On ðone ðreo ond twentigðan dæg bið þære halgan fæmnan tid Sancte Emerentiane, seo wæs afeded mid Sancte Agnan þære halgan fæmnan. Ond swiðe anrædlice heo ætwat ðæm hæpnum on Rome heora dysignesse. Ond heo wæs stæned fram him ^aoþ þæt^a heo hire gast onsænde. Ond þa sona com þunerrad ond legetsleht ond ofsloh ðone mæstan dæl þæs hæpnan folces þe hi stænde. Ond hire lichoma resteþ on ðære ylcan circean on Rome þær Sancte Agnan lichoma resteð.

33. ^{a-a} oþþæt Ko.

22 January: Vincent

31. On the twenty-second day of the month is the passion of the deacon St Vincent, who suffered in the country of Spain in the city of Valencia. There emperor Datianus forced Bishop Valerius and also that deacon Vincent to worship pagan gods. Then the bishop remained silent. Then the deacon said to the bishop: 'Call out against this devil's dog which barks at you.' Then the emperor commanded the bishop to be left alone and the deacon to be subjected to terrible torments, but he could not kill him with any of them, nor force him to renounce Christ. But with great joy he gave up his victorious spirit to God. And the emperor then decreed that one should leave him unburied, so that the birds and wild animals would devour him. Then there arrived a black bird, which had enormous wings, and being swift, it drove away all the other birds and the wild animals from the body. Then the emperor had him thrown into the open sea. Then God's hand transported him to a place where Christians have since always honoured him gloriously.

22 January: Anastasius

32. On the same day is the passion of St Anastasius, who was originally a sorcerer in the country of Persia, and then later came to believe in Christ. And Chosroes, the king of Persia, had him suspended by one hand and forced him to renounce his faith in God. When he refused, the king then had him beheaded. The emperor Heraclius seized his body with an army in the country of Persia and brought it to Rome; and it rests there in St Paul's minster, at the waters which they call Aquae Salviae. And these days they carry his head about as a relic for Christians.

23 January: Emerentiana

33. On the twenty-third day is the feast of the holy virgin St Emerentiana, who was brought up together with the holy virgin St Agnes. And she very resolutely criticised the pagans in Rome for their error. And she was stoned by them until she gave up the ghost. And suddenly there was thunder and lightning which killed most of the pagans who had stoned her. And her body rests in the same church in Rome where St Agnes's body rests.

24 January: Babylas etc.

34. On ðone feower ond twentigðan dæg þæs monðes bið Sancte Babyllas tid þæs halgan biscopes in Antiochia þære ceastre. Se biscop mid Cristene folce forstod cirican ^aduru <Numeriane>^{a 61} ðæm hæþnan kasere. He cwæþ to him: ‘Ne gang þu na on Godes hus; ðu hafast besmitene handa, ond þu eart deofles wulf.’ Ond þa het se kasere hine beheafðian, ond his cnihtas þry mid hine. Para wæs an twelf geara, oþer nigan geara, ond se þridða seofan geara. Ond ðara cnihta naman wæron Urbanus, Prilidanus, Epolanus. Ðis wæs swiðe clæne biscop, ond his clænnas swiðe mære wæs.

34. ^{a-a} duru a Numer<i> B, letters erased after a B, letters partially erased after Numer-, remainder left to serve as i B.

25 January: The Conversion of St Paul

35. On ðone fif ond twentigðan dæg þæs monðes bið Sancte Paulas gehwerfnes^a to Criste. Se wæs ær nemned Sauwllus, ond he wæs Cristenra manna ehtere ær ond cwellere. Ond ða færinga on midne dæg com leoht ofer hine of heofonum, ond stefn clypade, þus cweðende: ‘Sawllus, Saulus, hwæt ehtes<t>^b ðu me? Ic eom Ihesus’ (ðæt is Hælend),⁶² ‘þone þu ehtest.’ Ond þa æfter ðisum he onfeng fullwihte, ond his nama wæs Paulus geciged, ond he wæs ealra Cristenra ðeoda lareow. Forðon he is nemned ofer ealle oðre se æþela ðeoda lareow^c.

35. ^a r suprascript Ba; ^b ehtes B, Ko; ^c B breaks off after this word, gap is due to loss of leaves.

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February: The Discovery of the Head of St John the Baptist

36. ...Sanctus^a Iohannes⁶³ hine þæm men on niht, ond hine het gewitan mid þy heafde on Fenice þære mægðe, on ða burh Emisena. Swa þæt Iohannes heafod ferde: Hwylum hit hæfdon geleaffulle men, hwylum swiðe ungeleaffulle, ond æghwær hit scan mid godcundum wundrum.

36. ^a B resumes here.

The End of February

36a. Ðonne se Solmonað bið geendod, þonne bið seo niht feowertyne tida lang, ond se dæg tyn tida.

The Beginning of March

36b. On ðæm þridðan monðe on geara bið an ond þrittig daga. Ond se monð is nemned on Læden Martius, ond on ure geþeode Hredmonað.

24 January: Babylas etc.

34. On the twenty-fourth day of the month is the feast of the holy bishop St Babylas in the city of Antioch. Together with other Christians the bishop blocked the doorway of the church against the pagan emperor [Numerian]. He said to him: 'You cannot enter God's house; you have polluted hands, and you are the devil's wolf.' And then the emperor had him beheaded, and his three boys with him. One of them was twelve years old, the second nine years and the third seven years. And the boys' names were Urbanus, Prilidianus and Epolanus. This was a very chaste bishop, and his chastity was quite famous.

25 January: The Conversion of St Paul

35. On the twenty-fifth day of the month is St Paul's conversion to Christ. He first used to be called Saulus, and originally he was a persecutor and murderer of Christians. And then suddenly in the middle of the day a light came over him from the sky, and a voice called, saying: 'Saulus, Saulus, why do you persecute me? I am Jesus' (that means 'the Saviour'), 'whom you persecute.' And after this he received baptism, and he was called Paulus, and he was the teacher of all Christian nations. For that reason he is called above all others 'the noble teacher of nations'.

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February: The Discovery of the Head of St John the Baptist

36. ... St John to that man at night and told him to travel together with the head to the country of Phoenicia, to the city of Emesa. That head of John's travelled like this: sometimes believers had it, sometimes hardened non-believers, and everywhere it shone with divine miracles.

The End of February

36a. When the 'Solmonað' is over, the night is fourteen hours long, and the day ten hours.

The Beginning of March

36b. In the third month of the year there are thirty-one days. And in Latin the month is called *Martius*, and in our language 'Hredmonað'.

2 March: Chad

37. On þone æfteran dæg þæs monðes bið þæs biscopes geleornes Sancte Ceaddan. Ond þæs wundor ond lif Beda se leornere wrat on Angelcynnes bocum. Ðone Ceaddan ðyder⁶⁴ se ercebiscop nam be norðan gemære, on ðæm mynstre Læstenga yge, ond hine asænde Myrceon to biscope ond Middelenlum ond Lindesfarum. Ond openlice Godes englas læddon hine mid wynsume sange to heofonum; ond þæt gehyrde his Godes þeow sum⁶⁵ þæs nama wæs Owine. Ond Sancte Ecgberht se ancra sægde Higebalde þæm abbode, þæt Ceaddes sauwl ðæs biscopes come of heofonum mid engla weorode, ond fette his broþor sawle to heofonum. Þæs biscopes lichoma restep æt Licetfelda on ðæm mynstre.

4 March: Adrian and Natalia

38. On ðone feorðan dæg þæs monðes bið Sancte Adrianes ðrowung þæs æpelan weres; se wæs ðæs caseres ðegnscipes ealdorman, ðe Maximianus wæs nemned. Ða geseah he hu anræde þa Cristenan men wæron, þa gelyfde he Criste ond þrowade micelne martyrdom for Criste. Adrianus wæs geong ond ænlic on eahta ond twentigum geara, ond he hæfde æpele bryd seo wæs on naman Nataleae, ond syxtyne monað hi wæron somod. Seo hine lærde þæt he næfre Godes geleafan forlete, ond þæt nænig woruldfægernes æfre his geðoht oncerde. Ond æfter þan ðe he hæfde martyrdom geðrowad for Gode, ða genam heo Sancte Adrianes hand seo him wæs ^aof acorfen^a, ond heo begeat þa mid deorwyrðum wyrtum ond bewand on godwebbe⁶⁶ ond asette æt hire heafdum on hire ræste ond hire hæfde þa to hihte. Þa ongan oðer rice man hæþen hi laðian to his gesynscipe. Þa weop heo ond cwæð: 'Drihten God, gefultuma me, þinre þeowenne, þæt ic næfre gewemne Adrianes brydræste ðines martyres.' Ond ða genam heo þa hand ane ond astag on scip ond lað of Nicomedia ceastre in Bisantium ðone tun ofer ðone sæ, þyder Cristne men hæfdon gelæded Adrianus lichoman. Ða on middeniht, ða oncierde þæt scip on wonne siðfæt þurh deofles beswicennesse. Ða ætywde þær sona Adrianus, sittende on medmiclum scipe, ond clypade on þæt scip þe þæt wif on wæs mid þære hand ond cwæð: 'Ferað nu swa swa eowre seglas sendon geseted; se wind eow lædeþ.' Þa aras Natalia ond geseah þæt Sanctus Adrianus him lað beforan. Heo þa gefeonde cwæþ: 'Ecce dominus meus. Hona la min hlaford.' Ond þa sona ne mihte heo hine geseon. Heo þa lað on ðone tun þær se lichoma wæs ond asette þa hand to þæm lichoman ond hire þær gebæd ond þa hwon onslæp, forðon þe heo wæs on þære sæ swiðe geswenced. Ða ætywde Sanctus Adrianus hire on ðæm slæpe ond cwæð hire to: 'Wel þu come.'⁶⁷ Ac cum to us on ece reste.' Ond ða sona onsende heo hire gast to Gode.

38. ^{a-a} ofacorfen Ko.

2 March: Chad

37. On the second day of the month is the death of the bishop St Chad. And Bede the scholar wrote about his miracle and life in the books about the English. The archbishop took Chad in the north, in the monastery of Lastingham, to that place, and sent him to the Mercians as their bishop, and to the Middle Angles and the people of Lindsey. And God's angels openly led him under jubilant song to heaven, and one of his servants of God, whose name was Owine, heard that. And the hermit St Ecgeberht told Abbot Higeald, that Bishop Cedd's soul had come from heaven with a host of angels, and had fetched his brother's soul to heaven. The bishop's body rests in the monastery of Lichfield.

4 March: Adrian and Natalia

38. On the fourth day of the month is the passion of the famous man St Adrian; he was head of the guard of the emperor called Maximian. When he saw how resolute the Christians were, he believed in Christ and suffered a renowned martyrdom for Christ. Adrian was young and handsome at twenty-eight years of age, and he had a noble spouse who was called Natalia, and they were together for sixteen months. She taught him never to abandon his belief in God, and never to allow any worldly beauty to change his way of thinking. And after he had suffered martyrdom for God, she then took St Adrian's hand which had been cut off, and she covered it with precious herbs and wrapped it in expensive fabric and put it on her bed next to her head and kept it to console herself. Then another powerful pagan man proposed to marry her. Then she cried and said: 'Lord God, help me, your servant, that I should never defile the marriage bed of your martyr Adrian.' And she then took that one hand and boarded a ship and sailed from the city of Nicomedia to the town of Byzantium across the sea, where Christians had taken the body of Adrian. Then in the middle of the night, the ship then veered off course through the devil's deception. Then suddenly Adrian appeared there, sitting in a small boat, and called towards the ship on which his wife was with his hand and said: 'Sail now just as your sails are set; the wind will lead you.' Then Natalia stood up and saw that St Adrian was sailing ahead of them. Then she was glad and said: '*Ecce dominus meus*. Look, there is my lord.' And shortly afterwards she could no longer see him. She then sailed into the town where his body was and put the hand to the body and prayed there and then fell asleep for a while, because she had become very tired at sea. Then St Adrian appeared to her in her sleep and said to her: 'Welcome. Now come to us in eternal rest.' And shortly afterwards she sent the ghost to God.

7 March: Perpetua and Felicity

39. On ðone seofodan dæg þæs monðes bið þara haligra wifa gemynd Sancta Perpetuan ond Sancta Felicitatis, ðara lichoma restep⁶⁸ on Cartagine þære miclan ceastre on Affrica mægðe. Þære Perpetuan mætte þa^a heo wæs on mædenhade þæt heo wære on wæres hiwe, ond ðæt heo hæfde sweord on handa, ond ðæt heo stranglice fuhte mid þy. Þæt wæs eall eft on hire martyrdome gefylled, ða heo mid werlice geðohte deofol oferswiðde ond þa hæþnan ehteras. Donne wæs seo Felicitatis cristenwif^b ⁶⁹, ond heo wæs mid bearne ða heo wæs for Criste on carcern onsæned. Þa woldan þa ehteras hi forþon forlætan. Ða weop heo ond bæd God þæt he hire ðæt bearn ^cfram adyde^c, ond þa acende heo hit on ðære ylcan niht, on ðone seofodan monað þæs beorðres. Ond heo geprowade martyrdom for Criste.

39. ^a a subscript Ba; ^b Cristen wif Ko; ^{c-c} framadyde Ko.

7 March: Eastorwine

40. On ðone ilcan dæg bið þæs halgan abbodes geleornes se wæs nemned Eastorwine, se wæs her on Brytene on Sancte Petres mynstre æt Wiremuðan. Þæt wæs swiðe æpele wer for worolde, ond for Gode micle æpelra. He wæs Ecgferðes þegn ðæs cyninges, ac he forlet þa wæpna ond ða woruldlican wisan ond eode on þæt mynster ond wæs þær mæssepreost ond abbod. Ond hweþre he wæs for Gode swa eaðmod þæt he sulh heold, ond on iren sloh, ond corn ðærsc ond þæt windwode, ond ewa mealc, ond ða cealfas to cuum lædde, ond hlafas brædde, ond leac sette. Ond þa he wæs on feower ond twentigum geara,⁷⁰ æfter twelf gearum ðæs þe he wæs on ðæm mynstre, ða forlet he þa eorðlican lima ond gesohte þa heofonlico rico. Ond þy dæge þe he his gast on niht onsænde, he sæt ute on sunnan ond eallum ðæm wependum broðrum ond gnorniendum he sealde sibbe coss.

9 March: Forty Soldiers of Sebastea

41. On ðone nygedan dæg ðæs monðes bið feowertiges cæmpena ðrowung on Sebastia ðære ceastre on Licinis tidum ðæs cyninges; þæt wæron strange weras ond sigefæste on woroldgefeohum ond hwæþre arwyrðlice Gode herdon. Ða ongan þære burge gerefa, se wæs on naman Agricolaus, ond ðara cæmpena ealdorman, se wæs on naman Lyssiarchus⁷¹, hi neddon⁷² þæt hi Criste wiðsocan. Þa hi þæt ne geðafedan, þa hetan hi on æfenne on swiðe cealdum winde weorpan hi on deopne mere. On ðæm mere wæs micel is ond yfel, ond þær wæs hat bæþ bi þæm mere, þæt gif heora hwilc on his geleafan getweode, þæt he gebuge to þæm. Þa on forewearde niht snað þæt is ðara haligra lichoman; þa getweode heora an on his mode ond arn to þæm hatan baðe ond wæs sona dead ond him þa lima ealle tofeollan. Ða on niht com leoht of heofonum, swa hat swa sunne bið on sumera, ond þæt is gemelte ond þæt wæter

7 March: Perpetua and Felicity

39. On the seventh day of the month is the feast of the holy women St Perpetua and St Felicity, whose bodies rest in the great city of Carthage in the province of Africa. When she was a girl, Perpetua dreamed that she looked like a man, and that she carried a sword in her hands, and that she fought fiercely with it. That was all later fulfilled at her martyrdom, when she overpowered the devil and the pagan persecutors with masculine determination. Then there was the Christian woman Felicity, and she was pregnant when she was sent to prison for Christ. Then the persecutors wanted to let her go because of that. Then she wept and asked God that he would remove the baby, and then she gave birth to it in the same night, in the seventh month of pregnancy. And she suffered martyrdom for Christ.

7 March: Eastorwine

40. On the same day is the death of the holy abbot who was called Eastorwine, who lived here in Britain in St Peter's monastery at Wearmouth. He was a very noble man before the world, and even nobler before God. He was a thegn of King Ecgrith, but he gave up his weapons and his secular life and joined the monastery and was a priest there and an abbot. But before God he was so humble that he held the plough, and forged iron, and threshed the corn and winnowed it, and milked the ewes, and brought the calves to the cows, and baked loaves of bread, and grew vegetables. And when he was twenty-four years old, after he had been in the monastery for twelve years, he left his earthly body behind and sought the heavenly kingdom. And on the day before he gave up the ghost at night, he sat outside in the sunshine and gave all the weeping and grieving brothers the kiss of peace.

9 March: Forty Soldiers of Sebastea

41. On the ninth day of the month is the passion of forty soldiers in the city of Sebastea in the days of King Licinius; they were strong men and victorious in worldly battles and nevertheless worshipped God reverently. Then the town reeve, who was called Agricolaus, and the soldiers' officer, whose name was Lysias, began to force them to renounce Christ. When they refused, they commanded that they be thrown into a deep lake, in the evening, in a very cold wind. In the lake there was a lot of nasty ice, and there was a hot tub by the lake, so that, if any of them were to have doubts about his faith, he could cross over to it. Then in the early hours of the night the ice was lacerating the bodies of the saints; then one of them changed his mind and ran to the hot tub and died straightaway and all his limbs came off. Then at night a light came from heaven, as hot as the sun is in the summer, and the ice melted and

wearð wearm, ond þara wearda sum geseah ðæt of heofonum com an læs feowertig wuldorbeaga⁷³ ofer þa cæmpan. Þa ongeat he þæt se wæs Gode wiðcoren, se þe on ðæt bæp eode. Þa gecerde se weard to Criste, ond awearp his hrægl him of, ond hleop on ðone mere, ond stod on ðara midle, ond mid him þurh martyrdom his gast to Gode onsænde.

12 March: Pope Gregory the Great

42. On ðone twelftan dæg ðæs monðes bið Sancte Gregoris^{a 74} geleornes ures fæder, se us fullwiht onsænde on ðas Brytene. He is ure altor ond we syndan his alumni: Ðæt is ðæt he is ure festerfæder on Criste, ond we syndon his festerbearn on fullwihte. Gregorius geþingade mid his tearum ond mid his gebedan Traianus sawwle ðæs hæpnan caseres, þæt hine God of helle gefreode ond on reste gelædde. Ond Gregorius cnihta sum geseah hwite culfran of heofonum⁷⁵ ond sittan on Gregorius heafde, ond him epode on ðone muð þone godcundan wisdom þe he on bocum wrat.

42. ^a Gregories B with v suprascript above second e Ba, Gregoris Ko.

13 March: Macedonius, Patricia and Modesta

43. On ðone þreotegðan dæg ðæs monðes bið þæs mæssepreostes tid Sancte Macedones, ond his wifes, seo wæs nemned Patricie, ond his dohtar, ðære nama wæs Modestae^a.

43. ^a B breaks off after this word, gap is due to loss of leaves.

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17 March: Patrick

44. On ðone^a seofonteoðan dæg ðæs ^bmonðes byð^b Sancte Patrices tyd ðæs halgan bisceopes, se gelærde ða mægðe to geleafan Hiebernian, þæt is Scotta mægðe. His fæder nama wæs Calpurne, and his modor nama wæs Contablata⁷⁶. And he sylf wæs on hundteontigum geara and on an and ðrytegum ða he his gast ageaf. And ær ðam ðe he come on Scotta mægðe, ða cyld clypedon and cwædon: 'Cum, Sancte Patrice, and gehæle us ec.'

44. ^a ðon C* fol. 132a, ðone C* fol. 131b; ^{b-b} monðes Martii bið C* fol. 132a, monðes byð C* fol. 131b.

18 March: The First Day of Creation

45. ...ond^a toscod on twa dæg ond niht.

45. ^a B resumes here.

the water warmed up, and one of the guards saw that from heaven there came thirty-nine crowns of glory over the soldiers. Then he realised that he who had gone into the bath had been rejected by God. Then the guard converted to Christ, and threw his clothes off, and leapt into the lake and stood in their midst, and gave up the ghost to God in martyrdom with them.

12 March: Pope Gregory the Great

42. On the twelfth day of the month is the death of our father St Gregory, who sent us baptism here to Britain. He is our *altor* and we are his *alumni*: that means that he is our fosterfather in Christ, and we are his fosterchildren in baptism. Gregory interceded with his tears and with his prayers for the soul of the pagan emperor Trajan, so that God might release him from hell and take him to rest. And one of Gregory's boys saw a white dove [come down] from heaven and sit on Gregory's head, and it breathed into his mouth religious wisdom which he recorded in books.

13 March: Macedonius, Patricia and Modesta

43. On the thirteenth day of the month is the feast of the priest St Macedonius and that of his wife who was called Patricia, and that of his daughter whose name was Modesta.

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17 March: Patrick

44. On the seventeenth day of the month is the feast of the holy bishop St Patrick, who instructed the country of Hibernia in the Christian faith, that is the country of the Gaels. His father's name was Calpurnius, and his mother's name was Contablata. And he himself was 131 years old when he gave up the ghost. And before he came to the country of the Gaels, the children had called and said: 'Come, St Patrick, and heal us too'.

18 March: The First Day of Creation

45. ... and separated day and night.

19 March: The Second Day of Creation

46. On ðone nygonteogðan dæg <þæs>^{a 77} monðes bið se æftera worolde dæg. On ðæm dæge God gescop ðone rodor betweoh heofone and eorðan, and betweoh ðæm twam sæum, ðæm uplican and þæm niðerlican. Se uplica sæ^b is to ‘þæm geseted^c þæt he celeð ðære^d tungla hæto, ðy læs heo^e to swiðe bærne^f þas nyperlican gesceafte. ^gOnd se rodor ymbfehð utan eall ðas niðerlican gescæfte^g, sæ ond eorðan, swa seo scell^h ymbfehðⁱ þæt æg, swa leorneras secgað.

46. ^a om. B, Ko, <þæs> Herz; ^b se C, C starts here; ^{c-c} þam geset C; ^d þæra C; ^e hig C; ^f bæmon C; ^{g-g} om. C; ^h scyll C; ⁱ utan ymbfehð C.

19 March: Gregory Nazianzen

47. On ðone ilcan dæg bið Sancte Gregories tid þæs clænan^a biscepes^b, se wæs on ðære ceastre Nazasene^c. ^dÐæm biscope^d æteawdon^e on his geogoðe ðurh nihtlice gesihð<e>^{f78} ^gfægre fæmnan^{g 79} and cwædon^h to him: ‘Wit sendonⁱ ðine sweostra^j, and Crist unc sende to þe. Ond wit sceolon a ^kbeon mid þe^k þenden^{l 80} ðu leofast. Ond uncer oðer hatte Sapientiae^m, oðer Castitas’, þæt is ðonne ‘Godcund Snyttroⁿ’ and ‘Clænnēs^o’.

47. ^a halgan C; ^b bisceopes C; ^c nazarene C; ^{d-d} þambiscope C; ^e ætywde C; ^f gesihð B, Ko, gesyhðe C; ^{g-g} twa fægre fæmnan C; ^h þa cwædon C; ⁱ syndon C; ^j swustor C; ^{k-k} myd þe beon C; ^l þa hwile C; ^m sapientia C; ⁿ snytro C; ^o clænnys C.

20 March: The Third Day of Creation

48. On ðone twentegðan^a dæg þæs monðes bið se þrida worolde^b dæg. On ðæm^c dæge God tosced^d on twa eorðan and sæ. Ond ðone sæ he gesette toþon þæt se^e sceolde fixas^f fedan, ond of þæm^g ^hsceoldan regnas^h ofer eorðan cuman, forðonⁱ ðære lyfte gecynd is þæt heo tehð^j to þa renas of ðæm^k sealtan sæ, and þurh hire mægen heo fersc<e>^{l 81} sendeþ to eorðan. Ond on ælcum anum geare weaxeð^m þæt ⁿflod ðæs sæsⁿ feower ond twentigum siða, and swa oft wanað^o. Fylleþflod^p bið ^q<nemned on>^q Læden^r malina, and se ^snepflod ledo^s.

48. ^a twentigoðan C; ^b worulde C; ^c þam C; ^d gescyrede C; ^e he C; ^f fiscas C; ^g þam C; ^{h-h} sceoldon renas C; ⁱ forþam C; ^j tyhð hyre C; ^k þam C; ^l fersc B, Ko, hig fersce C, Herzfeld, p. 227; ^m geweaxeð C; ⁿ⁻ⁿ sæflod C; ^o gewanað C; ^p se fylled C; ^{q-q} nemned on C, Herz, nemned ond on B, Ko; ^r leden C; ^{s-s} epflod leda C.

19 March: The Second Day of Creation

46. On the nineteenth day of the month is the second day of the world. On that day God created the sky between heaven and earth, and between the two oceans, the upper and the lower one. The upper ocean is positioned in such a way that it cools down the heat of the stars, so that it does not scorch the creatures down below too much. And the sky surrounds all the creatures down below on the outside, sea and earth, like a shell surrounds an egg on the outside, as scholars say.

19 March: Gregory Nazianzen

47. On the same day is the feast of the chaste bishop St Gregory, who lived in the city of Nazianzus. In his youth beautiful women appeared to the bishop in a dream at night, and spoke to him: 'We are your sisters, and Christ sent us to you. And we shall always be with you for as long as you live. And one of us is called Sapientia and the other Castitas', which thus translates as 'Religious Wisdom' and 'Chastity'.

20 March: The Third Day of Creation

48. On the twentieth day of the month is the third day of the world. On that day God separated earth and sea. And he made the sea so that it should feed the fish, and from it rains should come over the earth, because it is the nature of the air that it draws up the rains from the salty sea, and through its force sends fresh ones to the earth. And in any one year the force of the tide peaks twenty-four times and then decreases as often. Spring tide is called *malina* in Latin, and neap tide *ledo*.

20 March: Cuthbert

49. On ðone ilcan dæg bið Sancte Cuthberhtes^a geleornes^b ðæs halgan biscopes^c, se wæs on þysse Brytene on þære mægðe þe is nemned Transhumbrentium, ðæt is Norðanhymbra^d ðeod. Ðone^e wer oft englas sohtan, ond him tobrotan heofonlico gereordo. Ond he hæfde þa ^fmiht þæt he ^fmihte geseon manna sawle^g, ^hþa clænan^h ond ⁱða oþre, þonne heo^j ⁸² of ^kþæm lichoman^k leordon^l; ond ealle untrumnesse^m he mihte hælanⁿ mid his gebedum. Þæt wæs his wundra sum þæt he wæs æt gereordum on sumre^o æpelre abbadissan^p mynster^q ⁸³. Ða he aras on dæge^r of undernræste^s, ða sæde he þæt hine ðyrste ond het him beran wæter to, þæt he mihte onbergean^t. Ða bletsode he þæt wæter ond his onbergde^u ond sealde his mæssepreoste, ond he^v hit sealde ^wheora þene^w; heora^x þen^y wæs ðæs ilcan mynstres mæssepreost. Ða ondranc se þæs wætres^z ^aond sealde^a hit þæm^b breðer ðe ^chim ætstod^c, ^dðæs mynstres profoste^d ⁸⁴. Ond se ondranc eac þæs wætres^e, ond hi^f gefeldan^g begen þæt þæt^h wæs ðæt betste win. Ond þa hiⁱ þa tid hæfdon ymb^j þæt to spreconne^k, þa ^londette heora^l ægðer oþrum þæt hi^m næfre ær selre wiinⁿ ne druncon.

49. ^acuðberhtes C; ^bgewytenys C; ^cbisceopes C; ^dnorðhymbra C; ^eand ðone C; ^{f-f}om. C; ^gsawla C; ^{h-h}ge þa clænan C; ⁱge C; ^jhig C; ^{k-k}þam lichaman C; ^lgewiton C; ^muntrumnyssa C; ⁿgehælan C; ^osumere C; ^pabbudessan C; ^qmynstre C; ^rdæg C; ^sundernreste C; ^tonbyrgen C; ^uonbyrgde C; ^vse C; ^{w-w}hyra þegne C; ^xand se hyra C; ^yþegen C; ^zwætres C; ^{a-a}þa sealde se C; ^bþam C; ^{c-c}ðær æt hym stod C; ^{d-d}þæt wæs þæs mynstres prauast C; ^ewætres C; ^fhig C; ^ggefeldon C; ^hhyt C; ⁱhig C; ^jyambe C; ^ksprecanne C; ^{l-l}andette hyra C; ^mhig C; ⁿwin C, Herz.

21 March: The Fourth Day of Creation

50. On ðone an ond twentegðan^a dæg^b ⁸⁵ bið se feorða worolde^c dæg. On ðæm^d dæge God gesette on heofones rodor sunnan ond monan. Þa^e wæs seo sunne seofon siðum beorhtre ðonne heo nu is, ond se mona hæfde ða ða beorhtnesse^f þe seo sunne nu hafað^g. Ac þa Adam ond Eua on ^hneorxnawonge gesyngodan^h, ða wæs þæmⁱ tunglum ^jgewonad heora beorhtnes^j, ond hi^k næfdon na siððan butan^l þone seofodan^m ⁸⁶ dæl heoraⁿ leohtes. Ac on domesdæge, þonne ure Drihten edniwað ealle gesceafte^o, ond eall mænnisc^p cynn eft ariseð, ond hi^q næfre ma ne gesyngiað^r, þonne scineð seo sunne seofon siðum^s beorhtre^t ⁸⁷ ðonne heo nu do, ond heo næfre on setl gangeþ^u. Ond se mona scineð ^vswa swa nu seo sunne^v deþ, ond he ^wnæfre ma^w wonað^x ne ne weaxeð, ^y<ac he standeð a>^y on his endebyrdnesse^z, þenden^a þa tunglu her lyhtaþ on ðysse deadlican worolde^b. Symble^c ðonne se mona gangeþ æfter ðære sunnan, ðonne weaxeð his leoht; ^d<þonne he byð beforan hyre, þonne wanað hys leoht>^d ⁸⁸. Ond swa he bið þære sunnan near, swa bið his leoht læsse; ond swa he bið hire fyrr, swa⁸⁹ bið his leoht mare; ond hwæðre he bið symble^e þurh þa sunnan onlyhted.

50. ^atwentigoðan C; ^bdæg þæs monðes C, Herz; ^cworolde C; ^dþam C; ^eand þa C; ^fbyrhtnysse C; ^ghæfð C; ^{h-h}neorxnawange gesingodon C; ⁱþam C; ^{j-j}heora beorhtnys gewanod C; ^khig C; ^lbuton C; ^mþryddan C; ⁿhyra C; ^ogesceafta C; ^pmennisc C; ^qhig C; ^rsingiað and C; ^ssyðon C; ^tbeorhtre Ko, beorhtor C, Herz; ^une gangeð C; ^{v-v}swa seo sunne nu C; ^{w-w}na ne C; ^xwanað C; ^{y-y}C, Herz, om. B, Ko; ^zendebyrdnysse C; ^aHerz, ac þenden B, Ko, æfre þa hwile C; ^bworolde C; ^csymle C; ^{d-d}þonne...leoht C, Ko, om. B; ^esymle C.

20 March: Cuthbert

49. On the same day is the death of the holy bishop St Cuthbert, who lived here in Britain in the province which is called Transhumbrentium ['land of those beyond the Humber'], that is Northumbria. Angels frequently visited that man and brought him heavenly food. And he had the capacity of seeing the souls of men, the chaste ones and the others too, when they left the body; and he could heal any illness with his prayers. One of his miracles was that he was receiving hospitality in the monastery of a noble abbess. When he got up from his lunchtime nap, he mentioned that he was thirsty and asked to be given water, for a drink. Then he blessed the water, and drank from it, and gave it to his priest, and he gave it to the man who was looking after them; that man was the monastery's priest. He then drank from the water and gave it to the brother who stood next to him, the monastery's provost. And he too drank from the water, and they both realised that it was the best wine. And when they had the opportunity to discuss this, they both then admitted to each other that they had never before had better wine.

21 March: The Fourth Day of Creation

50. On the twenty-first day is the fourth day of the world. On that day God positioned the sun and the moon in the heavenly sky. The sun then was seven times brighter than it is now, and the moon had the brightness that the sun has now. And when Adam and Eve sinned in Paradise, the brightness of the heavenly bodies was then dimmed, and since then they have only had one seventh of their former brightness. And on Doomsday, when our Lord will renew all of creation, and all humankind will be resurrected and they will sin no more, the sun will then shine seven times brighter than it does now, and it will never set. And the moon will shine like the sun does now, and it will never after that wax and wane, but it will always remain in its place, for as long as the heavenly bodies shine here in this mortal world. Always when the moon follows the sun, then its light grows; when it is ahead of it, then its light decreases. And by as much it is nearer the sun, by that much is its light less; and by as much as it is far away from it, by that much is its light more intense. And it is, however, illuminated always by the sun.

21 March: Benedict of Nursia

51. On ðone ilcan dæg bið Sancte ^aBenedictes geleornes^a ðæs halgan abbodes^b; se wæs acenned on Nursia^c ðære mægðe,⁹⁰ and sona on his cnihtade he wīnade^d þæt he Gode anum licade^e. Ond on sumum para^f mynstra þe he ofergeseted wæs, þa broðor^g him woldon sellan^h attor drincan, ⁱforðon þeⁱ hi^j ne mostan^k for him naht^l unalyfedlices begangan. Ða^m he þa senadeⁿ þæt fæt þe þæt attor on wæs, ða tobærst hit, swæ^o þær mon stan ^pon wurpe^p. Ond he^q mid bliðe mode fo<r>let^r ðara^s broðra onwald^t and eft to^u his oðrum mynstre ferde^v. Wæs his Godes þeow^w sum⁹¹ se ^xæt nænigre gebedtime wolde^x on ðære cirican^y wunian^z, ðæt he mid þæm^a oþrum^b his gebed gefylde. Ða geseah se abbod^c ðæt sum lytel ^dcniht sweart^d teah þone broðor be his hrægle ^eof þære cirican ut^e. Se abbod^f þa sume dæge ^gut gangende^g sloh ðone broðor mid gyrde, and ^hþa wæs se feond mid þy geflymed^h, <s>waⁱ he hine sloh; and se broðor siþþan a wunode æt his gebede. ^jÐy dæge^j ðe se abbod^k geleorde^l, his broðra twegen geseagon^m ænne weg fram his mynstre rihte east on ðone heofon; seⁿ wæs bebræded mid hwitum ryftum⁹², and þær wæs ^pon unrīm^p scinendra leohtfata, and þær stod an beorht wer and cwæþ to him: ‘Þis is se weg ^qmid þy þe^q Drihtnes⁹³ se leofa Benedictus astag^r on heofon.’

51. ^{a-a} Benedictus gewytenys C; ^b abbudes C; ^c nursio C; ^d gewylnode C; ^e lycode C; ^f þæra C; ^g broþru C; ^h syllan C; ⁱ⁻ⁱ for þam ðe C; ^j hig C; ^k moston C; ^l nan þing C; ^m om. C; ⁿ gesenode C; ^o swa C; ^{p-p} onwurpe Ko, Herz; ^q he þa C; ^r folet B, forlet C; ^s þær C; ^t anweald C; ^u on C; ^v om. C; ^w þeowa C; ^{x-x} nolde æt nanre gebedtyde C; ^y cyrcan C; ^z gewunian C; ^a þam C; ^b oðrum broðrum C; ^c abbud C; ^{d-d} sweart cnyht C; ^{e-e} ut of þære cyrcan C; ^f abbud C; ^{g-g} utgangende Ko; ^{h-h} se feond wæs þa myd þam aflymed C; ⁱ <s>wa Ko, þa Herz, erasure preceding wa B, swa C; ^{j-j} oð þæne dæg C; ^k abbud C; ^l gewat C; ^m gesawon C; ⁿ and se C; ^o reafe C; ^{p-p} ungerym C; ^{q-q} myd þig C; ^r astah C.

22 March: The Fifth Day of Creation

52. On ðone twa ond twentegðan^a dæg ðæs monðes bið se fifa ^bdæg worolde^{b 94}. On ðæm^c dæge God gescop^d of wætere eall fleotendra fixa^e cyn ond fleogendra fugla^f. Woroldsnottre^g men secgað þæt þa ficsas^h syn on sæ hundteontiges cynna ond ðreo ond fiftiges, ond nis ænig mannaⁱ þæt he wite hwæt þara^j ^kfugla cynna^k sy^l ofer eorðan. Ond hwæðre æghwelc^m fugalⁿ wunað ^oðæt ðæt^o he of gesceapen wæs: Ða swimmaþ nu ^p<a on> sealtum^p ypum⁹⁵ ða þe of ðæm^q gesceapen^r wæron, ond ða wuniað on merum ond on flodum þa þe of ðæm^s ferscum wætre^t gesceapene^u wæron, ond þa sittap on feldum^v ond ne magon swimman ða þe of þæs græses deawe geworht^{w 96} wæron, ond þa wuniað on wudum ða þe of þara^x treowa dropum gehiwode wæron, ond þa wuniað on fenne^y þa þe gewurdon of þæs fennes^z wætan.

52. ^a twentigoðan C; ^{b-b} worulde dæg C; ^c þam C; ^d gesceop C; ^e fisca C; ^f fugla cyn and C; ^g woroldsnottre C; ^h ficsas C; ⁱ man C; ^j þæra C; ^{k-k} fugelcynna C; ^l sig C; ^m æghwylc C; ⁿ fugel C; ^{o-o} on þam ðe C; ^{p-p} sealtum B, Ko, a on sealtum C, Herz; ^q þam C; ^r gesceapene C; ^s om. C; ^t wæterum C; ^u gesceapene C; ^v felda C; ^w geworhte C; ^x þæra C; ^y fenne C; ^z fennes C.

21 March: Benedict of Nursia

51. On the same day is the death of the holy abbot St Benedict; he was born in the region of Nursia, and even as a child he yearned that he might please only God. And in one of the monasteries over which he presided, the brothers tried to give him poison to drink, because with him they were not allowed to do anything illicit. When he then blessed the vessel which contained the poison, it then broke to pieces, as if one had thrown a stone against it. And he happily left the brothers to their own devices and went back to his other monastery. There was one of his servants of God who never wanted to stay in church at prayer-time, to perform his prayer with the other brothers. Then the abbot saw that a little black boy pulled the brother by his clothes out of the church. One day, on his way out, the abbot beat the brother with a stick, and as he hit him, the demon was driven out by that, and the brother always stayed for prayer from then on. On the day when the abbot died, two of his brothers saw a path from his monastery due east to heaven; it was covered with white vestments, and there were innumerable shining lights, and there stood a radiant man and said to him: 'This is the way by which the beloved of the Lord, Benedict, ascended to heaven.'

22 March: The Fifth Day of Creation

52. On the twenty-second day of the month is the fifth day of the world. On that day God created from water all species of swimming fish and flying birds. Men who know about the world say that there are 153 different types of fish in the sea, and there is nobody who would know how many types of bird there are on earth. But every bird lives in the place from which it was created: those which were created from the salty waves now always float on them, and those which were created from fresh water live on lakes and streams, and those which were created from the dew of the grass sit in the fields and cannot swim, and those which were shaped from the drops from the trees live in the woods, and those which were made from the moisture of the fen now live in the fen.

23 March: The Sixth Day of Creation, Adam and Eve

53. On ðone ðreo ond twentegðan^a dæg ðæs monðes, ðæt^b bið se ^csexta worolde^c dæg. On ðæm^d wæs Adam gescæpen^e se æresta man, ond Eua his ^fwif wæs gescæpen^f of his ribbe. Hi^g wæron swa gescæpene^h ðæt hiⁱ ne mihte fyr bærnan, ne wæter dræncean^j, ne wildeor^k slitan, ne þorn stician^l. Ne hi^m ne mihtanⁿ næfre forealdian, ne deade^o beon, gif hi^p Godes ^qbebod geheoldan^q. Ac þa hi þæt ^rne geheoldan^r, ða underðeoddon hi^s selfe^t ond eall ðæt^u mænnisce^v cynn to sare ond eldo^w ond to deaðe. Adam lifde her on wræcsiðe nigan^x hund geara ^yond ðritig geara^y, ond his ban syndon bebyrged^z ^anoht feor^a ^bbe eastan^b ðære byrig ðe is nemned Cebron^c, ond him is ðæt heafod suð gewend^d ond þa fet norð,⁹⁷ ond seo byrgen is bewrigen mid dimmum stanum ond yfellicum.

53. ^a twentigoðan C; ^b om. C; ^{c-c} syxta worulde C; ^d þam dæge C; ^e gesceapen C; ^{f-f} wif seo wæs gesceapen C; ^g hig C; ^h gesceapene C; ⁱ hig C; ^j drencean C; ^k wylddeor C; ^l stigan C; ^m hig C; ⁿ myhton C; ^o dede C; ^p hig C; ^{q-q} bebodu geheoldan B, Ko, bebod geheoldon C; ^{r-r} ne geheoldon C; ^s hig hig C; ^t sylfe C; ^u þys C; ^v mænnisce C; ^w to ylde C; ^x nygon C; ^{y-y} om. C; ^z gebyrged C; ^{a-a} naht feor C; ^{b-b} becestan Ko; ^c om. C; ^d gewended C.

23 March: Theodoret

54. On ðone ylcan dæg bið þæs halgan mæssepreostes ðrowung se wæs nemned Þeodorotos^a. Se þrowade^b monigfealdne^c martyrdom for Criste on Antiochia þære ceastre on Iulianus dagum þæs hæþnan^d caseres, ond^e ^fæt nyhstan^f he wæs beheafðod. Ond ða þære ylcan niht ða <swealt>^g se dema þe hine cwellan het mid unasecgendlicum sarum, efne swa⁹⁸ þæt he spaw his innoð ut^h þurh his muð.

54. ^a theodoratus C; ^b þrowode C; ^c mænigne C; ^d om. C; ^e and þa C; ^{f-f} ætnyhstan Ko, æt niehstan C; ^g om. B, swealt C, Herz, Ko; ^h om. C.

24 March: The Seventh Day of Creation

55. On ðone feower ond twentegðan^a dæg þæs monðes, ðæt^b bið se seofða worolde^c dæg. On ðæm^d dæge God gereste fram^e his weorce ond þone gehalgode.

55. ^a twentigoðan C; ^b om. C; ^c worulde C; ^d þam C; ^e from C.

25 March: Annunciation Day, The Crucifixion

56, 56a. On ðone fif ond twentegðan^a dæg þæs monðes com Gabrihel^b ærest to Sancta Marian mid Godes ærende, ond on ðone <dæg>^c Sancta Maria wæs eacen geworden on Nazareth^d ðære ceastre þurh þæs engles word ond þurh hire earena gehyrnesse^e, swa þas treowa ðonne hi^f blostmiað þurh þæs windes blæd. On ðære ylcan

56, 56a. ^a twentigoðan C; ^b gabriel se engel C; ^c om. B, dæi suprascript Be, dæg C; ^d nazaret C; ^e gehyrmysse C; ^f hig C;

23 March: The Sixth Day of Creation, Adam and Eve

53. On the twenty-third day of the month — that is the sixth day of the world. On that day Adam was created as the first man, and Eve his wife was created from his rib. They were made in such a way that fire could not burn them, nor water drown them, nor any wild animal tear them to pieces, nor any thorn pierce them. Nor could they ever grow old, or die, if they were to obey God's commandment. But when they did not obey it, they then subjected themselves and all of humankind to pain and old age and to death. Adam lived here in exile for nine hundred and thirty years, and his bones are buried not far east of the city called Hebron, and his head is pointing south and his feet north, and the grave is covered with horrible dark stones.

23 March: Theodoret

54. On the same day is the passion of the holy priest called Theodoretus. He suffered various types of martyrdom for Christ in the city of Antioch in the days of the pagan emperor Julian, and eventually he was beheaded. And then in the same night the judge who had commanded him to be killed died amid unspeakable pains, which reached the point where he spewed his entrails out through his mouth.

24 March: The Seventh Day of Creation

55. On the twenty-fourth day of the month, that is the seventh day of the world. On that day God rested from his work and sanctified it.

25 March: Annunciation Day, The Crucifixion

56, 56a. On the twenty-fifth day of the month Gabriel first came to St Mary with God's message, and on that day St Mary became pregnant in the city of Nazareth through the angel's word and through the hearing of her ears, like these trees when they blossom through the blowing of the wind. In the same place where her house

stowe þær hire hus ða wæs, þa^g se engel hi^h ane gemette, Cristneⁱ men timbredon micleⁱ cirican^k. Ond ða æfter twa ond ðritegum^l geara ond æfter ðrym monðum wæs Crist ahangen on rode on ðone ylcan dæg. Ond sona swa he on ðære rode^m wæs, ða gescaeftaⁿ tacedon þæt he wæs soð God. Seo sunne asweartade^o, ond se dæg wæs on þeostre^p niht gecierred^q fram midne^r dæg oð non. Þa he æt þæm^s none his gast onsænde^t, þa byfode^u seo eorðe, ond stanas burstan^v, ond stanweallas tofeollan^w, ond deadra manna byrgenna^x wurdon opene, ond monige ^ymenn gesegon^y þæt þa deadan arison of ^zþæm byrgenum^z ond eodon geond^a ða halgan burh on Hierusalem, ^boþ þæt^b Crist eft aras. Þa gewiton hi^c mid hine^d ge mid lichoman^e ge mid sawle on ece wuldor, þæt we ^fþy untweogendran^f be us gelyfden^g ðæt we be þæm^h leorniað. Seo Cristes rod, on þaⁱ he wæs ahangenⁱ, is on ðære byrig Constantinapole^k on cirican^l, ond^m on treowenre cesteⁿ belocen. Ond ðonne seo cest^o bið onlocen^p, þonne cymð ðær ^qupp wunderlic^q stenc ^rond swa^r wynsum, ^sswa þær^s syn ealle^t blostmā gesamnod^u. Ond of þæm^v ostum⁹⁹ ðæs treowes floweð^w ut swetes stences wæte^{x 100}, se < o >^y hafað eles onlicnesse^z. Gif^a mon ^bðæs wætan ænne lytelne dropan seleð untrumum mæn^b, him bið sona sel.

^g om. C; ^h hig C; ⁱ cristene C; ^j om. C; ^k cyrcan C; ^l þryttigum C; ^m om. C; ⁿ gescaefte B, with e expunged, and a suprascript Ba, gesceafta C; ^o apystrode and asweortode C; ^p þystre C; ^q gecyrrer C; ^r myddum C; ^s þam C; ^t onsende C; ^u abyfode C; ^v burston C; ^w tofeollon C; ^x byrgena C; ^{y-y} men gesawon C; ^{z-z} þam byrgenum C; ^a eond C; ^{b-b} oþþæt Ko; ^c hig C; ^d hym C; ^e lichaman C; ^{f-f} untweogende C; ^g n suprascript above second e Ba, gelyfdon C; ^h þam C; ⁱ re suprascript Be, þære C; ^j ahangen C; ^k constantinupolim C; ^l cyrcan C; ^m om. C; ⁿ cyste C; ^o cyste C; ^p unlocen C; ^{q-q} up wunderlic C; ^{r-r} and se byð swa C; ^{s-s} swylce þær C; ^t om. C; ^u ingesamnode C; ^v þam C; ^w flowað C; ^x originally wæte B with e expunged and suprascript a Ba, wæta^r Ko; ^y o erased after se B, and seo C, se Ko; ^z anlycnyse C; ^a and gif C; ^{b-b} sylð untrumum menn of þam wætan ænne lytelne dropan C.

26 March: Christ's Descent into Hell

57. On ðone syx ond twentegðan^a dæg ðæs monðes, on þone dæg Crist ^breste dead on byrgenne^b for us, ond his ^csawl somod ond his godcundnes somod hergode^c geond^d hellegrund ond sloh þara^e feonda weorod^f mid his godcunde^g sweorde ond draf on hellegrund ond hi^h þær geband.¹⁰¹ Þær hine ongeatanⁱ weras ond wif ealle þa þe hine^j æfre ær gelyfdon, ond hi^k of þæm^l witum ^mforð ræsdon^m ond wepende him to fotum luton ond þis^{n 102} cwædon: ‘Help ure la, Hælend, nu þu hider come, ðeah ðe hit late wære. A^o we gehyhton^p to þinum cyme^q, ac adwæsc nu ðas gebeot^r ond ðas wopas tobrec ond gecyþ þinne þrymn^s on helle swa þu dydest^t on eorðan, þær þu alydest cuce^u men mid þinne rode; ^vgenere nu^{v 103} us deadan^w mid þine^x deaðe.’ Ðær^y hine eac ongeaton Adam ond Eua, þær ^zhi asmored^z wæron mid deopum ðeostrum^a. Ða ða hi^b

57. ^a twentigoðan C; ^{b-b} deað C; ^{c-c} sawl samod and hys godcundnys samod hergode C, ond inserted before hergode Bf, Herz; ^d eond C; ^e þæra C; ^f werod C; ^g godcundan C; ^h hig C; ⁱ ongeaton C; ^j on hyne C; ^k hig C; ^l þam C; ^{m-m} forðræsdon Ko; ⁿ þus C; ^o æfre C; ^p gehyhtað C; ^q tocyme C; ^r beot C; ^s þrym C; ^t nu dydest C; ^u cwyce C; ^{v-v} genera C; ^w eac C; ^x þynum C; ^y and þær C; ^{z-z} hig asmorode C; ^a þrystrum C; ^b hig C;

then was, when the angel met her alone, Christians built a mighty church. And then after thirty-two years and three months Christ was crucified on the cross on the same day. And as soon as he was on the cross, the creation demonstrated that he was the true God. The sun grew black, and day was turned into dark night from midday to the ninth hour. When he gave up the ghost at the ninth hour, the earth then trembled, and stones broke apart, and stonewalls collapsed, and the tombs of the dead opened up, and many people saw that the dead arose from their graves and walked around the holy city in Jerusalem, until Christ was resurrected. Then they went with him both in body and in spirit into everlasting glory, so that the more unwavering we would believe for ourselves, that we would learn from it. Christ's cross, on which he was hanged, is in the city of Constantinople in a church, and shut away in a wooden box. And when the box is opened, a nice smell comes out, so wonderful as if there were all blossoms gathered together. And from the knots of the tree trickles a sweet-smelling liquid, which is similar to oil. When you give one small drop of the liquid to a sick man, he recovers immediately.

26 March: Christ's Descent into Hell

57. On the twenty-sixth day of the month, on that day Christ was resting dead in his tomb for us, and together with his soul and together with his divinity harrowed the entire depth of hell, and killed a host of devils there with his divine sword and drove them into lowest hell and bound them up there. All men and women who had ever believed in him before saw him there, and they rushed forth from the torments and threw themselves at his feet, weeping, and said this: 'O help us, Saviour, now that you have come here, even though it may be late. We had always hoped for your coming, but put an end to these afflictions now and stop the wailing and make known your power in hell as you did on earth, where you redeemed living man with your cross: save us, the dead, now with your death.' Adam and Eve also saw him there, where they were stuck in deep darkness. When they then saw his bright light after that

gesawon his þæt beorhte leoht æfter þære langan worolde^c, þær Eua hine halsode for Sancta Marian mægsibbe ðæt he hire miltsade^d. Heo cwæþ to him: ‘Gemyne, min Drihten, þæt seo wæs ^eban of minum banum, ond flæsc of minum flæsce^e.¹⁰⁴ Help^f min forþon^g.’ Ða Crist hi^h butu ðonanⁱ alysde ond unrini bliðes folces him beforan onsende, ða he wolde gesigefæsted^k ¹⁰⁵ eft siðian to ^lþæm lichoman^l.

^c worulde C; ^d myltsode C; ^{e-e} flæsc of mynum flæsce and ban of mynum banum C; ^f gehelp C; ^g forþam C; ^h hig C; ⁱ þanon C; ^j eac unrin C; ^k gesigefæst C; ^{l-l} þam lichaman C.

27 March: The Resurrection

58. On ðone ^aseofon ond twentegðan^a dæg þæs monðes bið se dæg on þone ure^b Drihten of deaðe aras, ond æfter^c his æriste hine tyn siðum monnum^d ætywde, swa hit on his godspelle awriten is, ond mid his þegnum æt^e gebrædne fisc ond huniges beobread, ond him ætywde^f ^gða wunda on his handum ond on his fotum ond^g þa gewundedan^h sidan, þæt ⁱhi þyⁱ soðlicor ongeaton þæt hit wæs soðlice his agen lichoma^j ðæt þær of deaðe aras. Seo byrgen is on Hierusalem þe he of aras; ðæt is sinowalt^k hus acorfen of anum stane. On ðæm^l magon nigon men standende him gebiddan. Ond hit is swa heah þæt hit bið mannes^m ¹⁰⁶ oðres healfes fotes gemet bufan ðæmⁿ heafde. Ond se ingang is eastan in, ond on ða swiðran healf^o ^oþæm ingange, þæt is on ða norðhealf^o, is stænen bedd^p, seofon fota lang, þrym^q mundum hierr<e>^r ¹⁰⁷ þonne þæs huses flor. On ðæm^s bedde reste Drihtnes lichoma^t on scetan^u bewunden, ða he wæs dead for us.

58. ^{a-a} seofen and twentigoðan C; ^b dæg C; ^c þa æfter C; ^d mannum C; ^e he æt C; ^f ywde C; ^{g-g} om. C; ^h gewundodan C; ⁱ⁻ⁱ hig þe C; ^j lichama C; ^k synewealt C; ^l þam C; ^m medemum men C; ⁿ þam C; ^{o-o} om. C; ^p bed C; ^q and þrym C; ^r hierra B, Ko, hierre C, Herz; ^s þam C; ^t lichama C; ^u scytan C.

The End of March

58a. Ðonne se Hreðmonað bið agan, þonne bið seo niht twelf tida lang, ond se dæg þæt^a ilce.

58a. ^a byð þæt C.

The Beginning of April

58b. On ðæm^a feorðan monðe^b on geara bið þritig^c daga. Þone monað^d man nemneð on Læden^e Aprelis, ond on ure geþeode Eastermonaþ.

58b. ^a þone C; ^b monað C; ^c .xxx. C; ^d om. C; ^e leden C.

long period, Eve begged him there for the sake of her kinship with St Mary to have mercy on her. She said to him: 'Remember, my Lord, that she was bone of my bones and flesh of my flesh. Help me therefore.' Then Christ released them both from there and also sent a countless number of joyful people before them, when, crowned with victory, he set out to return to his body.

27 March: The Resurrection

58. On the twenty-seventh day of the month is the day on which our Lord rose from death, and after his resurrection showed himself ten times to men, as it is written in his gospel, and with his disciples ate grilled fish and honeycomb, and showed them the wounds on his hands and on his feet and the pierced side, so that they might more genuinely understand that it was truly his own body that had arisen from death there. The tomb from which he arose is in Jerusalem; that is a round building carved out of one stone. Inside that, nine men standing up can pray to him. And it is so high that there is one and a half foot of space above one's head. And the entrance is from the east, and to the right of the entrance, that is on the north side, is a bed made of stone, seven feet long, three hands higher than the floor of the building. On that bed the Lord's body rested wrapped in a sheet, when he had died for us.

The End of March

58a. When the 'Hreðmonað' has passed, the night is twelve hours long, and the day also.

The Beginning of April

58b. The fourth month of the year has thirty days. That month is called *Aprilis* in Latin and 'Eastermonað' ['Easter month'] in our language.

3 April: Agape, Chionia and Irene

59. On ðone þridðan dæg þæs monðes bið þara^a haligra fæmnena gemynd^b ond ðara^c eadigra gesweostra^d Sancta^e Agape ond Sancte Choniae^f ond Sancte Hirena. Þis syndon^g swiðe mære^h fæmnan on De Uirginitate, ðæt is on fæmnena bocum. Ðas fæmnanⁱ on Dioclitianus dagum ðæs caseres ðrowedon mærne martyrdom for Criste^j. Se casere^j hi sealde^j his gerefan, þæs nama wæs Dulcitius, þæt^k se hi genedde^k þæt hi Criste wiðsocan^m. Ða sona swa he þa fæmnan geseah, ða wæs heⁿ onstered^o mid scondlice^p luste. Ond he eode on nihtlice tid on þæt hus ðær^d þa fæmnan^r to Criste hi gebædon, ond he þohte þæt he hi^s gebismrode. Ðær^t wæron inne geseted hweras ond pannan, ond he þa þurh Godes miht wæs oncierred^u fram þæm^v fæmnum ond clypte^w ða hweras ond cyste^x ða pannan, ðæt he wæs eall sweart^y ond behrumig^y 108. Ond þa he^z ut eode^z, þa flogon^a hine his agene mæn^b, ond wendon þæt hit wære larbo, þæt is egesgrima. Þyssa fæmnena twa^c Sisinnius se gesið het^c sendan on fyr, ðAgapan ond Chonie^d. Ond þa þæt fyr wæs gemeltd^e, þa wæron ða fæmnan^f to Criste geleored^f, ond ða lichoman^g wæron swa gesunde, þæt him næs forbærned ne feax ne hregl^h.

59. ^a þæra C; ^b om. C; ^c þæra C; ^d geswustra C; ^e sancte C; ^f chionie C; ^g synd C; ^h mære mære C; ⁱ⁻ⁱ geprowedon mærne martyrdom for cryste on dioclitianes dagum þæs caseres C; ^{j-j} hig gesealde C; ^{k-k} se hig sceolde genyddan C; ^l hig Criste C; ^m wiðsocon C; ⁿ om. C; ^o onstýrod C; ^p sceandlice C; ^q þar C; ^{r-r} hig to criste C; ^s hig C; ^t þar C; ^u oncyrrred C; ^v þam C; ^w he clypte C; ^x he cyste C; ^{y-y} om. C; ^{z-z} uteode Ko; ^a flugon C; ^b geferan C; ^{c-c} het sisinnius se syð C; ^{d-d} þæt wæs agapan and chionian C; ^e gemytled C; ^{f-f} gewiten to cryste C; ^g lichaman C; ^h hrægel C.

5 April: Ambrose of Milan

60. On ðone fiftan dæg ðæs monðes bið þæs halgan biscopes^a geleornes^b Sancte Ambrosies^c. He^d wæs ðære burge biscop^e Mediolana^f, ond^g þær resteð his lichoma^h. Þyses biscopesⁱ ende gelamp on ðone sæternesdæg ær eastran^j, ond hwene^k ær ðon ðe^k he his gast ageafe^l, he sæde þæt he gesawe Crist selfne^m, ond þæt he him hloge to. Ðes biscopⁿ is swiðe mihtig on frecnum wisum gescyldnesse^o to biddanne. Þæt wæs gecyðed sumum heretogan, se ferde fram^p Rome to gefeohte wið strangre þeode. Ða^q gecyrde^r he to þæs^s biscopes^t lice ond him þær gebæd. Þa^u þære ylcan niht æteawde^v he him on swefne, stondende^w on lytlum^x hylle on sumum felda, ond he sloh ðriwa mid his cricce on ða eorðan ond cwæþ: 'Hic, hic, hic. Her, her, her.' Ða se heretoga com ongean ðæm^y reþan herge^z, þa gemitte^a he þær swelcne^b feld ond on ðæm swylcne hyll, swa^c 109 him ær on swefne ætywed wæs. Ond he gestod on ðæm^d hylle ond hæfde his sweord on handa, ond^e sona he wæs, se reða here^e, 110 on fleam gecierred^f.

60. ^a biscoopes C; ^b gewitennes C; ^c ambrosi C; ^d and he C; ^e bisceop C; ^f þe mediolana hatte C; ^g om. C; ^h lichama C; ⁱ biscoopes C; ^j eastron C; ^{k-k} ær þam ðe C; ^l ageaf and onsende C; ^m sylfne C; ⁿ bisceop C; ^o gescyldnysse C; ^p from C; ^q and þa C; ^r gecyrde B, with y expunged and e suprascript Ba, gecyrde C, gece' rde Ko; ^s þyses C; ^t biscoopes C; ^u and þa C; ^v þa ætywde C; ^w standende C; ^x lytelre C; ^y þam C; ^z here C; ^a gemette C; ^b swylcne C; ^{c-c} þam felda swylce hylle swylce C; ^d þære C; ^{e-e} þa sona wæs se reða here C; ^f gehwyrfed C.^u

3 April: Agape, Chionia and Irene

59. On the third day of the month is the commemoration of the holy virgins and blessed sisters St Agape, St Chionia and St Irene. These are very famous virgins in the *De uirginitate*, that is in the Books of Virgins. These virgins suffered a famous martyrdom for Christ in the days of emperor Diocletian. The emperor handed them over to his reeve, whose name was Dulcitius, so that he might force them to renounce Christ. As soon as he saw the virgins, he was seized by sexual lust. And at nighttime he went to the house where the virgins were praying to Christ and wanted to dishonour them. Inside there were pots and pans stored, and through the power of God he was diverted from the virgins and hugged the pots and kissed the pans, so that he was all black and sooty. And when he came outside, his own men ran away from him, thinking that it might be a *larua*, that is a horror creature. Sisinnius the reeve had two of these virgins, Agape and Chionia, sent into the fire. And when the fire had died down, the virgins had departed to Christ, and the bodies were so intact, that neither their hair nor clothes had been burned at all.

5 April: Ambrose of Milan

60. On the fifth day of the month is the death of the holy bishop St Ambrose. He was the bishop of the city of Mediolana [i.e. Milan], and his body rests there. The death of this bishop occurred on the Saturday before Easter, and just before he gave up the ghost, he said that he could see Christ himself, and that he was smiling at him. This bishop is very powerful when prayed to for protection in dangerous situations. That was revealed to a general, who was advancing to battle from Rome, against a more powerful nation. Then he turned to the bishop's body and prayed there. Then in the same night he appeared to him in a dream, standing on a small hill in a field, and he struck the ground three times with his crosier and said: '*Hic, hic, hic*. Here, here, here.' When the general went to meet the formidable army, he found such a field there and in it such a hill, as had appeared to him in the dream. And he stood on the hill, sword in hand, and soon it (that is the terrible army) had been turned to flight.

5 April: Irene

61. On ðone ylcan dæg bið Sancta^a Hirenan tid ðære halgan fæmnan. ^bÐa fæmnan^b Sisinnius se gesið sealde^c his cæmpum^d to bismrienne. Ða ^ehi þa hi^e læddon to þære scondlican^f stowe, ða ætywdon þær twegen Godes englas¹¹¹ on cæmpena^g hiwe ond genamon ða fæmnan ond ^hhi gelæddan^h on swa heanneⁱ munt, þær hire ne mihte ^jnænig mon^j ^kto genealæcean^k,¹¹² ond heo þær hire gast onsænde^l.¹¹³ Ond hire lichoma^m resteð on Dæssalonicaⁿ ðære ceastre, ðær hire sweostra^o lichoman^p syndon, Agapan ond Chonian^q.

61. ^a sancte C; ^{b-b} om. C; ^c hig sealde C; ^d cempum C; ^{e-e} hig hig C; ^f sceandlican C; ^g cempena C; ^{h-h} gelæddon hig C; ⁱ heahne C; ^{j-j} nan man C; ^{k-k} to genealæcean Ko, to genealæcan C; ^l onsende C; ^m lichama C; ⁿ tessalonica C; ^o swustra C; ^p lichaman C; ^q chionian C.

9 April: Seven Women at Sirmium

62. On ðone nigeðan^a dæg ðæs monðes bið seofon fæmnena tid, þa þrowedon^b martyrdom for Criste on Syria mægðe.¹¹⁴ ^cÞara naman syndon^c Saturnina, Hilarina, Dominando, Rogantina, Serotina^d, Donata, Paulina.

62. ^a nygoðan C; ^b geþrowedon C; ^{c-c} and þæra nama wæron C; ^d sorotina C.

11 April: Guthlac

63. On ðone ændleftan^a dæg þæs monðes bið Sancte Guthlaces^b geleornes^c ðæs anceran^d on Brytone^e, þæs lichoma^f resteð on þære stowe ^gðe is cweden^g Cruwland. His nama is^h on ⁱLæden belli munusⁱ,¹¹⁵ ond his halignes^j wæs sona getacnad^k æt his acennisse^l mid heofonlicum^m tacnum. Men gesegonⁿ cuman fægre^o hand of heofonum^p ond gesegnian^q þæs huses duru^r ðe he wæs on acenned, ond eft to heofonum^s gewat. Ond ymb^t an gear ðæs þe he on ^uancorsetle wunade^u, he geearnade^v ðæt him spræc an Godes engel to æghwelce^w æfenne ond eft on ærnermergen^x, ond him sæde ^yheofonlico geryno^y.

63. ^a endlyftan C; ^b guðlaces C; ^c gewytenys C; ^d ancran C; ^e brytene C; ^f lichama C; ^{g-g} om. C; ^h wæs C; ⁱ⁻ⁱ leden belli minus C; ^j halignys C; ^k getacnod C; ^l acennednyse C; ^m heofenlicum C; ⁿ gesawon C; ^o fægere C; ^p heofenum C; ^q gesenian C; ^r dura C; ^s heofenum C; ^t þa ymbe C; ^{u-u} ancersetle wunode C; ^v geearnode C; ^w æghwylce C; ^x mergen C; ^{y-y} heofenlicu gerynu C.

14 April: Valerianus, Tiburtius and Maximus

64. On ðone feowerteoðan^a dæg þæs monðes bið þara^b haligra gebroðra^c tid Sancte Ualerianes^d ond Sancte Tiburties^e; ða Allmachius^f ¹¹⁶, Romeburge gerefa, nedde^g mid witum ðæt hi^h Criste wiðsocanⁱ. Ða hi^j þæt ne gepafodan^k, þa het he hi^l beheafðian.

64. ^a feorteoðan C; ^b þæra C; ^c broðra C; ^d Ualeriane C; ^e tiburtii C; ^f almatheus C; ^g nydde C; ^h hig C; ⁱ wyðsocon C; ^j hig C; ^k gepafedon C; ^l hig C;

5 April: Irene

61. On the same day is the feast of the holy virgin St Irene. Sisinnius the reeve handed that virgin over to his soldiers to have her put to shame. When they then led her away to the place of her humiliation, two of God's angels appeared there in the shape of soldiers, and took the virgin and led her up such a high mountain that nobody could get near her, and she gave up the ghost there. And her body rests in the city of Thessalonica, where the bodies of her sisters Agape and Chionia are.

9 April: Seven Women at Sirmium

62. On the ninth day of the month is the feast of seven women who suffered martyrdom for Christ in the province of Syria. Their names are Saturnina, Hilarina, Dominanda, Rogatina, Serotina, Donata, Paulina.

11 April: Guthlac

63. On the eleventh day of the month is the death of the hermit St Guthlac in Britain, whose body rests in the place called Crowland. His name means *belli munus* in Latin, and his sanctity was revealed early on, at his birth, through heavenly signs. Men saw a beautiful hand come down from heaven and bless the door of the house in which he was born, and then disappeared back to heaven. And after he had lived in his hermitage for one year, he merited that an angel of God spoke to him every evening and also early in the morning, and told him heavenly mysteries.

14 April: Valerianus, Tiburtius and Maximus

64. On the fourteenth day of the month is the feast of the holy brothers St Valerianus and St Tiburtius; Almachius, the reeve of the city of Rome, forced them under tortures to renounce Christ. When they refused, he commanded them to be beheaded.

Þa se man ðe þæt sceolde behealdan þæt ^mhi man beheafðade^m, wepende ond swergende he sæde þæt he gesawe heoraⁿ sawla gongan^o ut of ^pþæm lichoman^p fægre gefretwade^q, ¹¹⁷ ond þæt he gesawe Godes englas swa scinende swa sunne, ond þa hī bæron to heofonum^s mid^t ^uheora feþera^u flihte. Ond se man þa gelyfde Gode^v, ond he wæs ofswungen on deað for Criste, ond his nama wæs Maximus.

^{m-m} hig mon beheafðode C; ⁿ hyra C; ^o gangan C; ^{p-p} þam lichaman C; ^q gefræt wode C; ^r hig C; ^s heofenum C; ^t A starts here; ^{u-u} hyra fyðra C; ^v on god C.

18 April: Eleutherius, Antia

65. On ðone eahtateogðan^a dæg ðæs monðes ^bbið þæs^b halgan^c biscopes^d tid Sancte Eleutheri^e ond his modor^f, ðære nama wæs ^gSancta Anthiae^g. He^h wæs þære burge biscopⁱ ðe is nemned Mechania^j ¹¹⁸, ^kin Apulia þære mægðe^k, ac he geðrowade^l eft on Rome martyrdom for Criste. Adrianus se casere hine ðreatade^m þæt he Criste wiðsoce. Ða he þæt ne wolde, þa het se casere gesponnanⁿ feower wilde hors to scride^o ond hine gebundenne on þæt scrid^p asettan, þæt þa wildan hors sceoldan^q yrnan on hearde wegas on westene ond him þa lima^r eall tobrecan. Ða com Godes engel of heofonum^s ond gestilde ðæm^t horsum, ond hi gelæddon þæt scrid on hea dune, þær him coman^u to monigra^v cynna wilddeor ond wunedon mid hine^w. Ond þonne he ^xhof his handa upp^x to heofonum^y, ðonne hofan^z ða deor heora^a fet upp^b ¹¹⁹ ond heredon God mid hine^c. Ða het se casere ^dhis huntan^d ¹²⁰ hine ðær gefeccean^e ond hine mid^f sweorde ofslean. Ða com stefn^g of heofonum^h ond cwæð: 'Cum, min þeow Eleuðeriusⁱ, mine englas ðe lædað^j on ða heofonlican^k Hierusalem.' Ða feoll^l his modor^m ⁿufan onⁿ his lichoman^o ond cwæþ: 'Min sunu, gemyne^p þu me on þære ecean^q reste.' Ond se casere hī het gemartyrian, ond God wuldriende^s heo ageaf hire gast.

65. ^a eahtateoðan C; ^{b-b} byð þæs byð þæs C; ^c om. C; ^d biscopes C; ^e eleutherii C; ^f moder C; ^{g-g} anthie C; ^h and he C; ⁱ byscep C; ^j mecherie C; ^{k-k} and on þære mægðe þe ys nemned apolina C; ^l geprowode C; ^m þreatode C; ⁿ gespannan C; ^o scriðe C; ^p scryð C; ^q sceoldon C; ^r lymu C; ^s heofenum C; ^t þam C; ^u comon C; ^v manigra C; ^w hym C; ^{x-x} hys handa hof up C; ^y heofenum C; ^z hofon C; ^a hyra C; ^b up C; ^c hym and C; ^{d-d} om. C; ^e gefeccan C; ^f om. C; ^g stefen C; ^h heofenum C; ⁱ eleutherius C; ^j gelædað C; ^k heofenlican C; ^l feol C; ^m moder C; ⁿ⁻ⁿ onufan C; ^o lichaman C; ^p gemun C; ^q ecan C; ^r hig C; ^s wuldrigende C.

21 April: Æthelwald

66. On ðone an ond twentegðan^a dæg ðæs monðes bið þæs halgan ancera^b geleornes^c Sancte Æþelwaldes, se geset^d ancersetl on Fearne ^eðæm ealonde^e ærest æfter Cuthbrihte^f ^gðæm halgan biscope^g. Ond ^hæfter þon þe^h he twelf gear ðær wunode, þa eode he on ðone gefean ðære ⁱecan eadignesseⁱ. ¹²¹ Ðæs Aþeuualdes^j wunder wæs þæt

66. ^a twentigoðan C; ^b ancran C; ^c gewytennys C; ^d gesæt C; ^{e-e} þame ealande C; ^f sancte cuðberhte C; ^{g-g} þam biscope C; ^{h-h} æfter þam þe C; ⁱ⁻ⁱ ecan eadignysse C; ^j æðelwaldes C;

Then the man who was supposed to see that they got beheaded, weeping and swearing an oath — he said that he saw their souls leave the body beautifully adorned, and that he saw God's angels as radiant as the sun, and carried them to heaven with the flying of their wings. And the man then believed in God, and he was beaten to death for Christ, and his name was Maximus.

18 April: Eleutherius, Antia

65. On the eighteenth day of the month is the feast of the holy bishop St Eleutherius, and that of his mother, whose name was St Antia. He was bishop in the city called [Aecae], in the province of Apulia, but he later suffered martyrdom for Christ in Rome. Emperor Hadrian forced him to renounce Christ. When he refused, the emperor had four wild horses harnessed to a chariot and had him put on the chariot, tied up, so that the wild horses would run on rough tracks in the desert and smash his limbs to pieces. Then God's angel came from heaven and calmed down the horses, and they took the chariot up a high hill, where many wild animals joined him and lived with him. And when he raised his hands up to heaven, the animals raised their paws up and worshipped God with him. Then the emperor commanded his hunters to fetch him from there and to kill him with the sword. Then a voice came from heaven and said: 'Come, my servant Eleutherius, my angels will lead you into the heavenly Jerusalem.' Then his mother fell on his body and said: 'My son, remember me in eternal rest.' And the emperor had her martyred, and, praising God, she gave up the ghost.

21 April: Æthelwald

66. On the twenty-first day of the month is the death of the holy hermit St Æthelwald, who was the first to set up his hermitage on Farne Island after the holy bishop Cuthbert. And after he had lived there for twelve years, he then entered the joy of eternal bliss. Æthelwald's miracle was that he was talking to one of his pupils and

spræc to ^khis leornera sumum^k ond þa færinga oðswigde^l he, swa^m he hwæshwuguⁿ hercnade^o. Ða fregn^p se his þegn hine, forhwon^q he swa dyde. Ða cwæþ he: ‘Hu mihte ic bu^r somod^s ge on heofon^t geheran^u ge her sprecaⁿ?’

^{k-k} sumumhys leornera C; ^lætswigde C; ^m swylce C; ⁿ hwæs C; ^o hlyste and C; ^p frægn C; ^q forhwan C; ^r butu C; ^s samod C; ^t heofenum C; ^u gehyran C.

23 April: George

67. On ðone ðreo ond twentegðan^a dæg þæs monðes bið Sancte Georgius^b tid ðæs æþelan weres^c; ðone¹²² Datianus¹²³ se casere seofan^d gear mid unasegendlicum witum hine þreade^e þæt he Criste wiðsoce, ond he <næfre>^{f124} hine oferswiðan mihte^g; ond ða æfter^h seofon gearum het he hine beheafdian. Ða he þa wæs lædedⁱ to þære beheafdunga^j, þa com fyr of heofonum^k ond forbærnde ðone hæðnan^l casere ond ealle þa þe mid hine^m ær tintergedonⁿ þone halgan wer. Ond ^ohe, Sanctus^o Georgius^p, him to Drihtne gebæd ond ðus cwæð: ‘Hælende^q Crist, onfoh minum gaste. Ond ic þe bidde þæt swa hwilc man ðe^r min gemynd on eorðan do, þonne afyrr þu^s fram þæs mannes husum^t ælce untrumnesse^u; ne him feond sceþþe^v, ne hungor, ne mancwyld^w. Ond gif mon^x minne naman^y nemneð on ænigre frecennesse^z, oððe on sæ oþþe on siðfæte^a, þonne gefylge^b se þinre^c mildheortnesse^d.’¹²⁵ Ða com stefn^e of heofonum^f ond cwæð ^gto him^g: ‘Cum, þu gebletsoda. ^hSwa hwelc^h ¹²⁶ swa on ænigre frecennesseⁱ minne naman þurh þe gecegð^j, ic hine gehere^k.’ Ond siððan þisses^l halgan weres mihta wæron oft micle^m gecyþed; ⁿþæt mægⁿ ongetan^o se þe rædeþ Sancte Arculfes boc, þæt se man wæs stranglice gewitnad^p ^qse geunarade^q ¹²⁷ Sancte Georgies^r anlicnesse^s, ond se wæs wið his feondum gescilded^t ^ubetween micle frecennisse^u se þe ^whi to geþingung^v ¹²⁸ sohte^w.

67. ^a twentigoðan C; ^b georius C; ^c martyres C; ^d seofen C; ^e preatode C; ^f næfre A, C, Herz, no hwæþre B, nohwæþre Ko; ^g ne mihte C; ^h æfter þam C; ⁱ gelæd C; ^j beheafdunge C; ^k heofenum C; ^l hæðenan C; ^m hym C; ⁿ tyntregodon C; ^{o-o} sancte C; ^p georius C; ^q hælend C; ^r swa C; ^s om. C; ^t huse C; ^u untrumnyse C; ^v ne sceððe C; ^w mancwealm C; ^x man C; ^y nama C; ^z frecednyse C; ^a oðrumsiðfæte C; ^b fylge C; ^c A breaks off after þinre; ^d myldheortnyse C; ^e stefen C; ^f heofenum C; ^{g-g} om. C; ^{h-h} and swa hwylc man C, swa hwelc mon Herz; ⁱ stowe and frecednyse C; ^j cygð C; ^k gehyre C; ^l pyses C; ^m mycele C; ⁿ⁻ⁿ þa mæg C; ^o ongytan C; ^p gewytnod C; ^{q-q} se ðe geunarode C, se þe geunarade Herz; ^r georius C; ^s anlycnyse C; ^t gescyld C; ^{u-u} between mycelre frecednyse C; ^v geþingum Ko; ^{w-w} hym þa anlycnyse to þyngunge gesohte C.

24 April: Wilfrid

68. On ðone feower ond twentegðan^a dæg þæs monðes bið Sancte Willferðes^b geleornes^c ðæs halgan biscopes^d, ðæs halignes^e wæs sona æt his acennisse^f gecyþed. Þæt hus þæt he wæs on acenned, þæt wæs byrnende gesæwen^g ^heallum þæm neahmonnum^h, ond se legⁱ sloh to heofonumⁱ. Ond hi^k þær ^lto urnon^l ond woldon mid wætre^m dwæscan ðone bryne æfter monnaⁿ þeawe^o. Ond þa hi^p ^qþær to comon^q, ða ne

68. ^a twentigoðan C; ^b wylferðes C; ^c gewytenys C; ^d bysceopes C; ^e halignys C; ^f acennednyse C; ^g gesewen C; ^{h-h} þam mannum þe ðær neah wæron C; ⁱ lig C; ^j heofenum C; ^k hig C; ^{l-l} tournon Ko; ^m wætere C; ⁿ manna C; ^o þeawum C; ^p hig C; ^{q-q} to umon C, þær tocomon Ko;

then suddenly went quiet, as if he was listening to something. Then that man of his asked him, why he was behaving like that. Then he said: 'How could I both at once listen into heaven and speak here?'

23 April: George

67. On the twenty-third day of the month is the feast of the noble man St George; emperor Datianus forced him for seven years with unspeakable tortures to renounce Christ, but he could never overpower him; and then after seven years he ordered him to be beheaded. When he was being led to the execution, fire came from heaven and burnt the pagan emperor to death, and all those who had earlier tortured the holy man with him. And he, St George, prayed to the Lord and spoke thus: 'Saviour Christ, receive my spirit. And I ask you that whichever man may celebrate my memory on earth, remove then from this man's dwellings every illness; let no enemy harm him, nor hunger, nor pestilence. And if anyone mentions my name in any danger, either at sea or on a journey, may he obtain your mercy.' Then a voice came from heaven and said to him: 'Come, you blessed one. Whoever calls upon my name through you in any danger, I will hear him.' And afterwards the powers of this holy man were often made widely known; anyone who reads St Arculf's book will realise that, that the man who dishonoured George's image was severely punished, and he who sought it for intercession was protected from his enemies in great danger.

24 April: Wilfrid

68. On the twenty-fourth day of the month is the death of the holy bishop St Wilfrid, whose holiness was made known even at his birth. The house in which he was born was seen burning by all the neighbours, and the flames rose up to the sky. And they came running there and tried to extinguish the fire with water, as people do. And

gemitton hī^r s^sþær nænigne^s bryne. ʔond þissum biscope onsundrum ætywde Sanctus Michahel ond him^t sæde hu andfænge^u his dæda^v wæron, ond hu lange his lif sceolde beon. Ond þa^w he his gast ageaf^f, ða com sweg suðaneastan of ðære lyfte ^yswa swa^y micelra fugla^z sweg, ond gesetton on þæt hus ðær he inne wæs. Þæt wæs ðara^a engla flyht þe hine to heofonum^b læddon.

^r hig C; ^{s-s} nænne C; ^{t-t} ac sancte michael ætywde þysum bysceope and hymonsundrum C; ^u andfenge C; ^v dæda gode C; ^w þan C; ^x onsende and ageaf C; ^{y-y} swylce C; ^z fugola C; ^a þæra C; ^b heofenum C.

25 April: Rogation Day

69. On ðone fif ond twentegðan^a dæg ðæs monðes bið seo tid on Rome ond on eallum Godes ciricum^b seo is nemned Laetania^c Maiora, þæt is þonne micelra bena dæg. On ðæm^d dæge eall Godes folc mid eaðmodlice^e relicgonge sceal God biddan þæt he ʔhim forgefe^f ðone gear siblice tid ond ^gsmyltelico gewidra^g ond genihtsume wæstmas ond ^hheora lichoman^h trymnysse. Done dæg Grecas nemnað zymologesinⁱ, þæt is þonne hreowsunge dæg ond dædbote.

69. ^a twentigoðan C; ^b circum C; ^c letania C; ^d þam C; ^e eaðmodum C; ^{f-f} heom forgife C; ^{g-g} smyltelice gewydru C; ^{h-h} hyra lichaman C; ⁱ decimologesin C.

25 April: Mark

70. On ðone ilcan dæg bið Sancte Marcus ðrowung þæs godspelleres. He wæs Sancte Petres godsunu on fulwihte, ond he leornode æt him. Ond þæt Sanctus Petrus ^aon dæge folce be Criste sæde^a, þonne wrat ^bSanctus Marcus þæt^b on niht. Ond he ʔþæt hæl^c ærest Sancte Petre, forðon his godspell^d is ʔswa cweden^e furtum laudabile, ʔhergendlico stalo^f. He wæs ærest Cristenra biscopa^g on Alexandria^h ðære miclani ceastre; ond he gecerde^j ærest to Godes geleafan Egypta mægþe, ond Libia mægðe, ond Armarice, ond Pentapalin^k. On þissum^l mægðum^m wæron ær swa unclæne men þæt hīⁿ guldon deofolgildum ge^o astorfen æton. Ðes Sanctus Marcus hælde untrume men ond hreofe, ond deade^p men of deaðe awehte. Ac þa æfestgodon^q þæt sume godwrece^r men^s eodon þa ʔon ciricean^t ^uon þy^u ærestan easterdæge þær he mæssan sang, ond brudon^v rap ^won his^w sweoran ond hine^x drogan^y ut æfter¹²⁹ þæm^z stanum ^aon ðære eorðan^a, swa þæt his flæsc cleofode on þære eorðan, ond ða stanas wæron gebaswad^b mid his blode. Ond þa on æfen^c dydon hī^d hine on carcern; þær him on niht ætywde^e Godes engel ond him sæde þæt he sceolde þæs on ^fmergen leoran^f on ða ecean^g reste. Ond þa ^hæt nehstan^h Crist seolfaⁱ him ætywde ond him^j cwæð to^j: ‘Sibb^k sy^l þe, ure godspellere^m Marcus.’ Ða on ⁿmergen droganⁿ þa hæþnan^o hine mid þy^p

70. ^{a-a} sæde on dæg þam folce be cryste C; ^{b-b} þæt sanctus marcus C; ^{c-c} hæl þæt C; ^d godspel C; ^{e-e} gecweden C; ^{f-f} þæt ys hergendlicu stalu and C; ^g bysceop C; ^h alexandria C; ⁱ cynelican C; ^j gecyrde C; ^k pentapolim C; ^l þysum C; ^m om. C; ⁿ hig C; ^o and C; ^p unlyfigende C; ^q æfstegodon C; ^r godwraece C; ^s wasas C; ^{t-t} in þa cyrcan C; ^{u-u} þig C; ^v hig þa brudon C; ^{w-w} hym on C; ^x hyne þa C; ^y drogon C; ^z þam C; ^{a-a} om. C; ^b gebaswode C; ^c æfenne þa C; ^d hig C; ^e ætywde C; ^{f-f} morgenne gewitan C; ^g ecan C; ^{h-h} ætnehstan Ko, æt nyhstan C; ⁱ sylfa C; ^{j-j} to cwæð C; ^k syb C; ^l om. C; ^m godspelre C; ⁿ⁻ⁿ morgen drogon C; ^o hæðenan C; ^p þig C;

when they got there, they found no fire there. And St Michael appeared more than once to this bishop and told him how fitting his deeds were, and how long his life would be. And when he gave up the ghost, a noise came from the southeast in the air, like the noise of large birds, and they settled on the house in which he was. That was a host of flying angels who took him to heaven.

25 April: Rogation Day

69. On the twenty-fifth day of the month is the feast in Rome and in all of God's churches which is called *Litania Maior*, which is the day of the Greater Litany. On that day all people of God shall beseech God with humble processions that he may grant them during that year a peaceful period and mild weather and plentiful crops and physical health. The Greeks call this day [*Exomologesis*], which is the day of repentance and penance.

25 April: Mark

70. On the same day is the passion of St Mark the Evangelist. He was St Peter's godson in baptism, and he learned from him. And what St Peter said to people about Christ during the day, that St Mark then wrote down at night. And he first concealed that from St Peter, wherefore his gospel is thus called *furtum laudabile*, praiseworthy theft. He was the first Christian bishop in the great city of Alexandria; and he first converted to God's faith the province of Egypt and the province of Libya, and Marmarica, and Pentapolis. In these countries there used to be people so unclean that they worshipped devils and ate carrion. This St Mark healed sick people and lepers, and resuscitated dead people from death. But then some impious men became envious of that [and] went to a church on the first day of Easter when he was celebrating mass, and tied a rope around his neck and dragged him out across the stones on the ground, in such a way that his flesh stuck to the ground and the stones were stained crimson with his blood. And then in the evening they put him into prison; there God's angel appeared to him at night and said to him that the next morning he would depart to eternal rest. And finally Christ himself appeared to him and said to him: 'Peace be with you, our Evangelist Mark.' Then in the morning the

rape, ^qoð ðæt^q he his gast onsende ^rto Gode^r. Ða^s woldon hī^t his lichoman forbærnan. Ða com^u þunor ond regn^v ofslogon^w monige þara^x hæþenra, ond þa oþre flugon onweg. Ond æfeste^y weras bebyrgdon his lichoman^z on micelre ond mærra^a cierecean^b seo is on Alexandria ceastre^c.

^{q-q} oððæt Ko; ^{r-r} om. C; ^s and þa C; ^t hig C; ^u com þær C; ^v ren C; ^w and ofsloh C; ^x þæra C; ^y æfæste C; ^z lychaman C; ^a on mærra C; ^b cyrcan C; ^c þære ceastre C.

27 April: Alexandria

71. On ðone seofon ond twentegðan^a dæg þæs monðes bið þære halgan cwene tid Sancta Alexandra^b; seo wæs Datianus cwen ðæs hæðnan^c caseres,¹³⁰ se wæs ealra eorðcyninga ealdorman. Ac heo gelyfde Gode^d þurh Sancte Georgius^e lare ðæs martyres. Ða se casere ðæt ongeat^f þæt heo Criste^g gelyfde, ^hþa cwæð he^h: ‘Wa me, Alexandraeⁱ; þu eart beswicen mid Georgius^j scinlacum. ^kForhwon toweorpest^k þu min rice. Opþe tohwon^l forlætest^m þu me?’ Þa he þa ne mihte hīⁿ mid his wordum oncerran^o, þa het he hī^p ahon be hire loccum ond ^qhi þreagean^q mid missenlicum witum. Ða he þa ^rne mihte mid þæm hī^r oferswiðan, þa het he ^shi lædan^s to beheafðianne^t. Ða bed^u heo þa cwelleras ðæt hī^v ^whire geanbidedan medmicle^w hwile. Þa eode heo on hire palatium, þæt is on hire healle, ond anhof^x hire eagan upp^y to heofonum^z ond cwæð: ‘Geseoh, Drihten^a, þæt ic forlæte nu mine healle opene mid eallum minum goldhordum for þinum ^bðæm halgum^b naman. Ac ðu, min Hælend, ontyn me nu ^cþin neorxnawong^c ¹³¹.’ Ond ða gefylde heo hire martyrdom mid Cristes geleafan.

71. ^a twentigoðan C; ^b alexandria C; ^c hæðenan C; ^d on god C; ^e georius C; ^f onget C; ^g on cryst C; ^{h-h} om. C; ⁱ alexandria þæt C; ^j georius C; ^{k-k} forhwan towyrpst C; ^l forhwon C; ^m forlætst C; ⁿ hyg C; ^o oncyrran C; ^p hig C; ^{q-q} þreatian hig C; ^{r-r} myd þam hig ne myhte C; ^{s-s} lædan hig C; ^t beheafðunng C; ^u bæd C; ^v hig C; ^{w-w} ðoledon ane medemlice C; ^x onhof C; ^y up C; ^z heofenum C; ^a dryhten myn C; ^{b-b} halgan C; ^{c-c} þynne neorxnawang C, þinne neorxnawang Herz.

28 April: Vitalis

72. On ðone ^aeahta ond twentegðan^a dæg ðæs monðes bið Sancte Uitalis tid þæs martyres, se restep^b on Uicolonge^b, ^cþæt is^c on ðæm^d langan tune. Se wæs ærest caseres cempa^e under Paulino ðæm^f deman ^gon Rauenna^g ðære ceastre, ac he þa gelyfde on Crist ond oðre men lærde to Cristes geleafan. Þa yrsode se dema forþon ond hine þa nydde to ^hdeofolgyld¹³² begonge^h. Þa he þæt ne geþafode, þa het se dema adelfan deopne seað ond hine cwicne on ðone ansændanⁱ ond hine^j fyllan ^kufon mid^k eorðan ond ^lmid stanum^l, ^moþ þæt^m he his gast onsændeⁿ. On ðære stowe wæron oft siððan^o ^pheofonlico wundro^p.

72. ^{a-a} ehta and twentigoðan C; ^{b-b} in uicolongo C; ^{c-c} om. C; ^d þam C; ^e cempa C; ^f þam C; ^{g-g} in Rauenna C; ^{h-h} deofolgylda bigange C; ⁱ weorpan C; ^j hym C; ^{k-k} onufan þa C; ^{l-l} stanas C; ^{m-m} oþþæt Ko; ⁿ to gode onsende C; ^o om. C; ^{p-p} heofenlicu wundru C.

pagans dragged him with the rope, until he gave up the ghost to God. Then they wanted to incinerate his body. Then came thunder and rain [and] killed many of the pagans, and the others ran away. And devout men buried his body in a great and wonderful church which is in the city of Alexandria.

27 April: Alexandria

71. On the twenty-seventh day of the month is the feast of the holy queen St Alexandria; she was the queen of the pagan emperor Datianus, who was the head of all earthly kings. But she believed in God through the teaching of the martyr St George. When the emperor realised that, that she believed in God, he said: 'Woe is me, Alexandria; you are bewitched by the tricks of George. Why are you destroying my authority. Or why are you leaving me?' When he could not change her mind with his words, he had her suspended by her hair and punished with various tortures. When he could not overcome her with those, he had her led away to be beheaded. Then she asked the executioners that they should give her a little more time. Then she went to her *palatium*, that is to her hall, and lifted up her eyes to heaven and said: 'See, Lord, that I now leave my hall open with all my treasures for your holy name. But you, my Saviour, open now your paradise to me.' And then she fulfilled her martyrdom with faith in Christ.

28 April: Vitalis

72. On the twenty-eighth day of the month is the feast of the martyr St Vitalis, who rests in the Vicus Longus, that is the long town. He was initially one of the emperor's soldiers under judge Paulinus in the city of Ravenna, but he then believed in Christ and converted others to Christ's religion. Then the judge got angry therefore, and forced him to practise devil-worship. When he refused, the judge had a deep pit dug out and him thrown down there alive and had it filled to the top with earth and stones, until he gave up the ghost. In that place heavenly miracles happened often afterwards.

28 April: Christopher

73. On ðone ylcan dæg bið Sancte Cristofores ðrowung^a þæs miclan martyres; se com on Decies dagum þæs caseres on^b ða ceastre þe ‘Samo is nemned^c, of þære þeode þær men habbað hunda heafod, ond of þære eorðan on ðære æton^d men ‘hi selfe^e. He^f hæfde hundes heafod, ond his loccas wæron ‘ofer gemet^g side, ond his eagan scinon swa leohte swa morgensteorra^h, ond his teþ wæron swa scearpe swa eofores tuxas. Heⁱ wæs ^jGode geleaffull^j on his heortan, ac he ne mihte^k spreca^l swa mon^l. Ða bæd he God ðæt he him sealde monnes^m gesprecⁿ. Ða^o stod ^phim æt^p sum wer on hwitum gegirelan^q ond eðode him on ðone muð; ða mihte he siððan spreca^r swa mon^r. Ða sænde^s se casere twa hund cæmpena^t ^uþæt þa hine gelæddan^u to him, gif he þonne nolde to^v him cuman, þæt hi^w hine ofslogon ond him brohtan^x þæt heafod to, þæt he ^ygesege huli^y þæt wære. Ða ða cempa^z him ^{to}coman^z, ða ne ^adorstan hi^a no^b him genealæcan^c, ond þa hwæpre^d ferde he mid him. Þa he ^eþa com^e to þæm^f casere ond he geseah his onsyne^g, þa wundrade^h he swaⁱ ðæt he feoll of his ðrymsetle. Ða bead se casere him gold ond seolfor ðæt ^k<he> hine^k oncerde^l fram Cristes geleafan. Þa he þæt ne gefafode^m, þa het he hine tintergianⁿ mid missenlicum^o witum. Ða¹³³ he ^pþa ne mihte mid þæm hine^p oferswiðan, ða behead he þæt hine man^q lædde to beheafdunga^r. Ða gebæd Cristoforus him^s to Drihtne ond bæd God ðæt ‘æghwelc ðara^t manna þe his reliquia aht^u hæfde, þæt he næfre hi^v forðemde on heora synnum, ne þæt^w Godes yre ofer hi^x come, ne him wære^y ^zhwæ<te>s gneað<n>es^z ¹³⁴ ne ^aoperra worldwisena^a ¹³⁵. Þa com stefn of heofonum^b ond seo^c cwæð: ‘Swa hit bið, ^dswa swa^d þu bidest^e. Ond ic þe soðlice secge: Gif hwilc man^f on micelre neadþearfnesse^g bið þin gemyndig, ond he geceð^h him to geþingungⁱ ¹³⁶ ðinne ðone medoman naman, ic þonne gefremme þæs mannes nedðearfnesse^j.’ Ða geendode Cristoforus his martyrdom. Ða gebohte an biscop^k his lichoman^l mid feo, se wæs on naman Petrus, ond hine gelædde on his ceastre ond hine gesette æt sumum mere, of þæm^m fleow ær flod ond gehwerfdeⁿ ða ceastre^o, ond siððan wæs seo ceaster wið þæm^p flode gehealden on^q Godes wuldor.

73. ^a tyd and ðrowung C; ^b in C; ^{c-c} ys gehaten samo C; ^d hig æton C; ^{e-e} hig sylfe C; ^f and he C; ^{g-g} ofergemet Ko; ^h morgesteorra C; ⁱ and he C; ^{j-j} swa þeah on god gelyfed C; ^k myhte na C; ^{l-l} swa swa men doð C; ^m mannes C; ⁿ spræce C; ^o and þa C; ^{p-p} æt hym C; ^q gegyrlan C; ^{r-r} on mennisc C; ^s sende C; ^t cempa C; ^{u-u} and het hyne lædan C; ^v myd C; ^w hig C; ^x brohton C; ^{y-y} sawe hwylc C; ^{z-z} tocoman Ko, to comon C; ^{a-a} dorston hig C; ^b om. C; ^c to genealæcan C; ^d om. C; ^{e-e} com C; ^f þam C; ^g ansyne C; ^h wundrode C; ⁱ ðæs swa swyðe C; ^j afeoll C; ^{k-k} he hyne C, scratched he in the margin left of hine B; ^l gecyrde C; ^m gefafode C; ⁿ tyntegrian C; ^o myssenlicum and unasecgendlicum C; ^{p-p} myd þamhyne ne myhte C; ^q mon C; ^r beheafdunge C; ^s hyne C; ^{t-t} æghwilec þæra C; ^u awayht C; ^v hig ne C; ^w þæt næfre C; ^x hig ne C; ^y nære C; ^{z-z} hwæs gneaðes B, Ko, hwætēs gneðnys C, hwætēs gneaðnes Herz; ^{a-a} oðra woruldwelena C; ^b heofenum C; ^c om. C; ^{d-d} swa C; ^e byðdest C; ^f mon C; ^g nedþearfnysse C; ^h cygð C; ⁱ geþingum Ko; ^j nydþearfnysse C; ^k bysceop C; ^l lichaman C; ^m þam C; ⁿ gehwyrfe C; ^o ceaster C; ^p þam C; ^q in C.

The End of April

73a. ^aÞonne se monað bið geendad ðe we nemnað Eastermonað, þonne bið seo niht tyn tida lang, ond se dæg feowertyne^b tida^a.

73a. ^{a-a} om. C; ^b .xiii. B.

28 April: Christopher

73. On the same day is the passion of the great martyr St Christopher; he came in the days of the emperor Decius into the city which is called Samos, from the country where men have dogs' heads, and from the region where people eat each other. He had the head of a dog, and his hair was long beyond measure, and his eyes shone as brightly as the morning star, and his teeth were as sharp as the tusks of a wild boar. He was faithful to God in his heart, but he could not speak like a man. Then he asked God that he might give him human language. Then a man dressed in white appeared beside him and breathed into his mouth; then afterwards he could speak like a man. Then the emperor sent two hundred soldiers that they might lead him to him, if he did not want to come to him that they were to kill him and bring his head to him, that he might see what it might be like. When the soldiers came to him, they dared not at all approach him, and he still came with them. When he came to the emperor and he saw his appearance, he was so amazed that he fell off his throne. Then the emperor offered him gold and silver that he might convert him from his belief in Christ. When he refused, he had him punished with many tortures. When he could not overcome him with those, he commanded him to be led to his beheading. Then Christopher prayed to the Lord and asked God that any man who had any of his relics — that he would never condemn them for their sins, nor that God's anger would come over them, nor that there would be any [shortness of wheat] or any other worldly things. Then a voice came from heaven and it spoke: 'It shall be as you request. And I tell you truly: if any man in great distress remembers you, and he invokes your worthy name for intercession, I will fulfil that man's need.' Then Christopher completed his martyrdom. Then one bishop bought his body with money, he was called Petrus, and took it to his city and placed it by a lake, from which a flood had recently poured forth and had damaged the city, and since then the city was safe against the flood in God's glory.

The End of April

73a. When the month has passed which we call 'Eastermonað' ['Easter month'], the night is ten hours long, and the day fourteen hours.

The Beginning of May

73b. Þonne^a on þone ^bfifan monað^b on geare bið an ond þritig^c daga. Se monað is nemned on Læden^d Maias^e, ond on ure geðeode Ðrymylce, forðon^f swylc genihtsumnes^g wæs geo^h on Brytoneⁱ ond eac on Germania lande, of ^jðæm Ongla^j ðeod com on ðas Breotone^k, þæt hi^l on þæm^m monðe þriwa on dægeⁿ mylcedon^o heora neat.

73b. ^a om. C; ^{b-b} fifan monðe C; ^c þryttig C; ^d leden C; ^e maius C; ^f forþam C; ^g genyhtsumnys C; ^h om. C; ⁱ brytene C; ^{j-j} þam engla C; ^k brytene C; ^l hig C; ^m þam C; ⁿ dæg hig C; ^o meolcodon C.

1 May: Philip

74. On ðone ærestan dæg þæs monðes bið Sancte ^aPhilippes tid^a þæs apostoles ond ðæs Godes ærendwrecan^b. His nama is gereht on Læden^c *os lampadis*, þæt is on ure gepeode leohtfætes^d mup; he getacnað ða gastlican lærowas Godes cyrecena^e. Ure Hælend geceas ðysne Philippum him^f to þegne on Galilea mægðe fram Bethsaida^g ðære ceastre; Bethsaida^h is gereht *domus uenatorum*, ðæt 'þonne is' i huntena hus. Ðes Philippus æfter þæs Hælendes^j uppastignesse^k he bodade^l Cristes^m godspellⁿ on Sciðia^o mægðe; ðær he awehte^p ðry men of deaðe. Ond^q his lichoma^r resteð nu^s on Hierapole^t þære ceastre on Frygia mægðe, ond his dohtra^u twa, þa halegestan^v fæmnan, syndon ðær bebyrgde^w on twa healfæ^x his.

74. ^{a-a} philippus C; ^b ærendracan C; ^c leden C; ^d leohtfates C; ^e cyrcena C; ^f om. C; ^g bedzaida C; ^h bedzaida C; ⁱ⁻ⁱ ys þonne C; ^j h suprascript Ba; ^k upastigenysse C; ^l bodude C; ^m om. C; ⁿ godspel C; ^o sumre C; ^p awehte C; ^q om. C; ^r lychama C; ^s om. C; ^t hieropolim C; ^u dohtor C; ^v halgestan C; ^w bebyrgede C; ^x healfæ C.

2 May: Athanasius

75. On^a ðone æfteran dæg þæs monðes bið þæs halgan biscopes^b gemynd Sancte Athanasi; he wæs biscop^c on ðære miclan ceastre Alexandriae^d. His halignes^e wæs sona^f foretacnod on his cnihtade. Ðære burge biscop^g hær him^h wæs nemned Alexanderⁱ; se sæt sume symbeldæge on ðære cierecan^j, ond þa geseah he þurh þa eagduru^k plegan micel cnihta weorod^l be sæs waroðe; þara^m wæs an Athanasiusⁿ. Ða ongan he fullwian^o ða oðre cnihtas on ðæs sæs yðum, ond hip^p eodon him under hand, swa he biscop^q wære. Ond þa sona het se biscop^r ðone cniht ^shim to gelædan^s, ond hine lærde gastlicne wisdom. Ond he wæs eall mid Godes snyttro^t gefylled.

75. ^a Estarts here; ^b bisceopes C; ^c bisceop C; ^d alexandria C; ^e halignis C; ^f om. C; ^g bysceop C; ^{h-h} om. C; ⁱ alexandre C; ^j circan C; ^k ehþyrl C; ^l werod C; ^m þæra C; ⁿ aþanasius C; ^o fullian C; ^p hig C; ^q bisceop C; ^r bisceop C; ^{s-s} him togelædan Ko, to hym gelædan C; ^t snytro C.

The Beginning of May

73b. Then in the fifth month of the year there are thirty-one days. The month is called *Maius* in Latin, and in our language ‘Þrimilce’ [‘Three Milkings’], because there used to be such abundance in Britain and also in Germany, from where the Angles came to this Britain, that in that month they milked their cattle three times a day.

1 May: Philip

74. On the first day of the month is the feast of St Philip the apostle and God’s emissary. His name translates into Latin as *os lampadis*, that is in our language ‘the mouth of a lamp’; he represents the spiritual teachers of God’s churches. Our Saviour chose this Philip as his disciple in the province of Galilee from the city of Bethsaida; Bethsaida translates as *domus uenatorum*, and that is ‘the house of the hunters’. This Philip, after the Saviour’s ascension, he preached Christ’s gospel in the country of Scythia; there he revived three men from death. And his body now rests in the city of Hierapolis in the country of Phrygia, and his two daughters, the holiest of virgins, are buried there on either side of him.

2 May: Athanasius

75. On the second day of the month is the commemoration of the holy bishop St Athanasius; he was a bishop in the great city of Alexandria. His holiness was prefigured even in his childhood. The bishop before him in that city was called Alexander; one holiday, he sat in the church, and then he saw through the window a large group of children playing by the seashore; one of them was Athanasius. Then he began to baptise the other boys in the waves of the sea, and they submitted themselves to him, as if he was a bishop. And the bishop quickly had the boy brought to him, and taught him spiritual knowledge. And he was completely filled with God’s wisdom.

3 May: Pope Alexander I, Eventius and Theodolus

76. On ðone ðriððan dæg þæs monðes bið Sancte Alexandres þrowung ðæs geongan papan on Rome ond twegra mæssepreosta mid hine^a, ða wæron nemde^b Sanctus Euensius^c ond Sanctus Theodolas^d. Þa Aurelianus se gesið, se þær cwealde Cristne^e men, ^fhe ongan hi nedan^f þæt ^ghi Criste wiðsocan^g. Ða hi^h þæt ne geðafodonⁱ, þa het he sendan hi^j ealle ðry on ^kbyrnendene ofn^k; ða nolde hi^l þæt fyr bæman^m. Þa het he þa mæssepreostas beheafðian, ond ðoneⁿ papan ofstician. Ða sona com stefn of heofonum^o ond seo^p cwæþ: ‘Aurelianus, ðysum monnum^q þe þu her bismrodest, him is Godes neorxnawong^r ontyned, ond þe syn^s helletintergu^t ontyned.’ Ða swealt^u he sona ^vþære ilcan niht^v mid egeslice^w deaðe. Ond his wif, seo wæs on naman Seueriane, heo bebyrgde^x ðæs papan lichoman^y ond þara^z mæssepreosta arweorðlice on þære seofodan mile fram Romebyrg^a on ðæm^b wege Numentana^c. Ðes Sanctus Alexander wæs se fifa papa æfter Sancte Petre.

76. ^a msuperscript Be; hym C; ^b nemmede C; ^c Euentius C; ^d theodolus C; ^e crystene C; ^{f-f} þa ongan he hig nydan C; ^{g-g} hig criste wiðsocon C; ^h hig C; ⁱ geðafedon C; ^j hig C; ^{k-k} byrnendne ofen C; ^l hig C; ^m bæman na and C; ⁿ þæne C; ^o heofenum C; ^p om. C; ^q mannum C; ^r neorxnawang C; ^s syndon C; ^t helletyntrega C; ^u sweolt C; ^{v-v} on þære ylcan nyhte C; ^w egeslicum C; ^x bebyrgede C; ^y lichaman C; ^z þæra C; ^a romebyrig C; ^b þam C; ^c þe hatte nu(...)ia C.

3 May: The Discovery of the Holy Cross

77. On ðone ilcan dæg bið seo tid þæt^a Cristes rod wæs gemeted ærest, swa us þa halgan gewritu secgað, on ðone dæg þe we nemnað Quinta Nonas Maius. Ðær com upp^b of ðære eorðan wynsumes stences rec; ^cðær seo rod wæs gemeted^c.¹³⁷ Ond ðy ilcan dæge þe seo rod wæs gemeted,¹³⁸ þæt treow wæs geseted^d ofer deades mannes lichoman^e ¹³⁹, ond se sona aras. ^fOnð þurh^f ðæt wundor wæs gecyðed ^gþæt þæt^g wæs ^hsoðlice Cristes rod^h.

77. ^a þe C; ^b up C; ^{c-c} om. C; ^d aseted C; ^e byrgenne and hys lichoman C; ^{f-f} om. C; ^{g-g} þæt C; ^{h-h} cristes rod soðlice C.

Rogation Days

78. Ymb þas dagas utan, hwilum ær, hwilum æfter, beoð þa þry dagas on ðæm^a Godes ciric<an>^b ¹⁴⁰ ond Cristes folc mærsiað Laetanas^c, ^dþæt is þonne bene ond relicgongas^{de} foran to Cristes uppastignesse^f. On ðæm^g ðrym dagum sceolon cuman to Godes cirican^h ge weras ge wif, ge ealde men ge geonge, ge þeowas ge ðeowenneⁱ, to ðingianne to Gode, forðon ðe Cristes blod wæs gelice agoten for eallum monnum^j. On ðæm^k þrym dagum Cristne^l men sceolon aketan heora^m ða woroldlicanⁿ weorc on ða þriððan tid dæges, ðæt is on undern, ond ^oforð gongen^o mid þara^p haligra reliquium oð ða nigeðan^q tid, þæt is þonne non. Ða dagas syndon rihtlice to fæstenne^r, ond

78. ^a þam C; ^b ciricum B, cyrcan C, ciercean E; ^c letanias C; ^{d-d} om. C; ^e quia superscript Be; ^fupastigenysse C; ^g þam C; ^h cyrcan C; ⁱ þeowena C; ^j mannum C; ^k þam C; ^l crystene C; ^m hyra C; ⁿ woruldlican C; ^{o-o} forðgongen Ko, forð gangan C, forð gonge E; ^p þæra C; ^q nygoðan C; ^r gefæstanne C.

3 May: Pope Alexander I, Eventius and Theodolus

76. On the third day of the month is the passion of the young pope St Alexander in Rome and also of two priests, who were called St Eventius and St Theodolus. Then Aurelianus the reeve, who was killing Christians there — he began to force them to renounce Christ. When they refused, he had all three of them thrown into a burning oven; then the fire would not burn them. Then he had the priests beheaded, and the pope stabbed to death. Then suddenly a voice came from heaven and said: ‘Aurelianus, God’s paradise is opened for these men — for the ones you put to shame here, and for you the torments of hell are opened.’ Then straightaway the same night he died a terrible death. And his wife, whose name was Severiana, she buried the bodies of the pope and the priests in a dignified manner seven miles from the city of Rome on the Via Nomentana. This St Alexander was the fifth pope after St Peter.

3 May: The Discovery of the Holy Cross

77. On the same day is the feast on which Christ’s cross was first found, as the holy writings tell us, on the day which we call the fifth Nones of May. The scent of a wonderful smell came out of the ground there; there the cross was found. And on the same day as the cross was found, the tree was placed over the body of a dead man and he immediately arose. And through that miracle it was revealed that that was truly Christ’s cross.

Rogation Days

78. Round about these days, sometime earlier, sometimes later, are the three days on which God’s churches and the people of Christ celebrate *Litaniae*, and that is the prayers and relic processions before Christ’s Ascension. On those three days both men and women shall come to God’s church, both old people and the young ones, both male and female servants, to ask favour with God, because Christ’s blood was equally shed for all men. On those three days Christians shall leave behind their worldly occupation at the third hour of the day, that is at ‘undern’, and process with the relics of the saints until the ninth hour, and that is ‘non’. Those days are rightly

þara^s metta to brucenne ðe menn^t brucað on ðæt feowertiges nihta fæsten^u ær eastran^v. Ne^w bið alefed^x on ðyssum^y dagum ðæt mon^z blod læte oððe <c>æsnungdrenceas^a 141 drince oððe aht feor^b gewite for woroldlicre^c bysgunge^d fram ðære stowe ðe he sceal Gode ætþeowian. Ðas ðry dagas syndon mannes sawle læcedom ond gastlic wyrtdrenc; forðon 'hi sendon^e to healdanne^f mid heortan onbryrdnesse^g, þæt is mid wependum gebedum ond mid rumedlicum^h ælmesum ond fulre blisse ealra mænniscraⁱ feonda, ^jforþon ðe^j God us forgyfeð^k his erre^l, gif we ure ^mmonnum forgeofað^m.

^s þæra C; ^t men C; ^u fæstene C; ^v eastron C; ^w and ne C; ^x alyfed C; ^y þysum C; ^z mon hym C; ^a a æsnungdrenceas B, clænsung in the margin Be, clæsnungdrencas C, E, a <c>æsnungdrenceas Ko; ^b feor C; ^c woroldlicre C; ^d abysgunge C; ^{e-e} hig syndon C; ^f healdenne C; ^g onbryrdnysse C; ^h rummodlicum C; ⁱ mænniscra C; ^{j-j} for C; ^k forgyfð C; ^l yre C; ^{m-m} mannum forgyfað C.

5 May: The Ascension of Christ

79. On ðone fiftan dæg þæs monðes bið se dæg þe ure Dryhten to^a heofonum astag^b. Ðy^c dæge hine ^dgesegon nyht^d his þegnas on Oliuetes done^e; ðær he ^fbletsade hīf ond ða gewat mid þy lichoman^g on heofonum^h. Ðyⁱ dæge eode seo eorðe on heofon, ðæt is se monⁱ ofer engla ðrym. Ond on Oliuetes dune syndon nu gyt ða swæpe^k Drihtnes fotlasta. Ymb^l þa Drihtnes fotlastas timbredon Cristne^m men ⁿseonewealte cirican wunderliceⁿ. Ne^o mihte seo his swaðu næfre mid nænigre oðre wisan beon þæm^p oðrum florum geonlicod^q ond gelice gehiwad^r. Gif þær mon hwæt mænnisces^s ^ton asette^t, ðonne ^u<nolde seo eorðe him onfon>^u 142; ðeah hit wære marmarstanas^v, ða ^wwæron aswengde^w on ðara^x onsyn^y þe^z 143 þær ^aon sæton^a 144. Ðæt dust ðæt God^b ðær ^con træd^c, ond þa his swaða^d ðe þær ^eon þricced^e sendon^f, ^gða syndon^g monnum^h to ecreⁱ lare. Ond dæghwamlice geleaffulle menⁱ nimað ðæt sand, ond þær hwæðre ne bið nænig wonung^k on þæmⁱ sande ðære^m 145 Drihtne<s>ⁿ 146 fotswaða^o. Sanctus^p Arculfus sæde þæt þær ne mihte nænig hrof^q on beon^q on ðære cirican^r on ðære stowe ðe ure Drihten on stod þa he to ^sheofonum astag^s, ac þæt se weg ðær wære a to heofonum^t open þara^u monna^v eagam þe him þær gebædan^w on ðære ylcan stowe. Ond he sæde þæt þa Drihtnes fotlastas wæron beworht^x mid ^yærne hweole^y, ond þæs heanes^z wære oð ^amonnes swyran^a, ond þæt þær wære ðyrel^b ^conmiddum^c ^dþæm hweole^d, ðurh þæt ^emihton men^e ufan beorhtlice sceawian Drihtnes fota swaðe, ond

79. ^a on to C; ^b astah C; ^c þig C; ^{d-d} gesawon nehst C; ^e dune C; ^{f-f} bletsode hig C; ^g lichaman C; ^h heofon C; ⁱ þig C; ^j man C; ^k swaðu C; ^l ymbe C; ^m crystene C; ⁿ⁻ⁿ synewealte cyrcean wundorlice C; ^o and ne C; ^p þam C; ^q geanlycod C; ^r gehywod C; ^s mænnisces C; ^{t-t} onasette Ko; ^{u-u} He, seo eorðe him onufan scealde B, Ko, nolde seo eorðe hym onfon C, nolde sio eorðe him onfon E; ^v marmarstanas C; ^{w-w} swengdon C; ^x originally ðære B and then corrected to ðara Ba, þæra C; ^y ansyne C; ^z þe hig C, þe ða E; ^{a-a} onsæton Ko, onasetton C; ^b he C; ^{c-c} ontræd Ko; ^d swaðe C; ^{e-e} onþricced Ko, on aþricced C; ^f syndon C; ^{g-g} beoð C; ^h mannum C; ⁱ om C; ^j menn þær C; ^k wanung C; ^l þam C; ^m þara C; ⁿ drihtne B, Drihtne<s> Ko, Herz, dryhtnes C; ^o fota swaðe C; ^p sancte C; ^{q-q} beon C; ^r cyrcan C; ^{s-s} heofonum astah C; ^t heofonum C; ^u þæra C; ^v manna C; ^w gebædon C; ^x beworhte C; ^{y-y} ærene hweowle C; ^z heahnes C; ^{a-a} mannes sweoran C; ^b þyrl C; ^{c-c} onmyddan C; ^{d-d} þamhweowle C; ^{e-e} men men myhton C;

there for fasting and for the use of those foods which are used during the fast of forty days before Easter. During these days it is not permitted that blood be let or purgative drinks be drunk, nor that one should travel at all far for worldly affairs from the place where one is supposed to serve God. These three days are the medicine of man's soul and a spiritual potion; they are therefore to be kept with compunction of the heart, that is, with weeping prayers and with generous alms and the complete benevolence of all human enemies, because God will spare us his anger, if we forgive our people.

5 May: The Ascension of Christ

79. On the fifth day of the month is the day on which our Lord ascended to heaven. On that day his disciples last saw him on the Mount of Olives; there he blessed them and then he went to heaven together with his body. On that day the earth migrated to heaven, that is the man over the host of angels. And even now there are the tracks of the Lord's footprints on the Mount of Olives. Around the Lord's footprints Christians built a beautiful round church. In no way could his trace ever be levelled to the rest of the ground, nor made alike in profile. If something is put on it by people, the ground would not tolerate it; even if it might be marble rocks, they would come flying back into the face of the people who had put [them] there. The dust on which God walked there, and his tracks which are imprinted in it, are there as an eternal reminder to people. And believers daily take away the sand, and still there is no reduction in the sand of the Lord's tracks. St Arculf said that there could not be any roof on the church in the place where our Lord stood when he ascended to heaven, but that the way to heaven there was always open for the eyes of the people who were praying there in the same place. And he said that the Lord's footprints were covered by a round barrier made of brass, and its height was up to men's necks, and that there was a hole in the middle of the barrier, through which people could clearly see the Lord's

þæt hīf miltan mid heora^g handum ræcan^h ond niman þæs halganⁱ dustes dæl. Ond Sanctus^j Arculfus sæde þæt þær hangade^k u<n>mæte^l leohtfæt, ond ð<æt>^m wære byrnende^o dæges ond nihtes ofer þara^p Drihtnes fota swaða^q 147. Ond he sæde þæt æghwelce^r geare ðy^s dæge æt Cristes uppastignesse^t on middes dæges tide^u, æfter þon þe mæssesangas wæron geendode on þære ylcan cirican^v, þæt þær ^wto come^w þæs strongestan^x windes yste^y, ond þæt se swa stronglice^z hrure^a on þa cirican^b, þæt þær ne mihte nænig mon^c ^dænge gemete^d on ðære circean oððe on ^ehire neahstowe^e gestandan oppe gesittan, ac þæt ealle þa men, ðe þær þonne wæron, lagon aþænede^f on þære eorðan mid ^gofdune healdum^g ond wleotan^h, ⁱop þætⁱ seo ondrys<sn>lice^j 148 yst forðgeleoreð^k. Se ondryslica wind þæt deð þæt se dæl ðære circean^l ne mæg habban ðone hrof ðær þæs Hælendes ^mfotlastas syndon under^m. Sanctusⁿ Arculfus sæde þæt he self^o ðær wære ondweard æt þære ylcan cyrcean^p ðy dæge æt Cristes uppastignesse^q, ða se stranga ond se forhtlica wind þær^r onræseð.

^f hyg C; ^g hyra C; ^h ræcan C; ⁱ om. C; ^j sancte C; ^k hangode C; ^l upmæte B, Ko, unmæte C, Herz; ^m Ko, ð B; ^o a byrnende C; ^p þæra C; ^q swaðe C; ^r æghylce C; ^s þig C; ^t upastigenysse C; ^u tyd C; ^v cyrcean C; ^{w-w} tocome Ko; ^x strangestan C; ^y blæd C; ^z stranglice C; ^a gehrure C; ^b cyrcean C; ^c man C; ^{d-d} nænige mete C; ^{e-e} þære neaweste myhte C; ^f aþenede C; ^{g-g} ofdunehealdum Ko, ofdun ahyldum C; ^h andwlytan C; ⁱ⁻ⁱ opþæt Ko; ^j ondryslic B, Ko, ondryslic C; ^k forðgewyteð C; ^l cyrcean C; ^{m-m} fotlas under syndon C; ⁿ sancte C; ^o sylf C; ^p cyrcean C; ^q upastygenysse C; ^r om. C.

6 May: Eadberht

80. On ðone sextan^a dæg þæs monðes bið Sancte Eadberhtes^b geleornes^c ðæs arwyrdan^d fæder, se wæs biscope^e on Brytone^f æfter Sancte Cuthberhte^g on ðæm^h halgan mynstre ðe is nemned Lindesfarnaⁱ y^j. ^kÞæm Eadberhte^k wæs gewunelic þæt he symble^l feowertig daga ær eastran^m ondⁿ feowertig daga ær Cristes acennisse^o, þæt is ær ^pgeolum, þæt^p he wunode on dygolre^q stowe on his gebedum ond on gastlicum weorcum, ond seo stow wæs ymburnen^r mid ^ssæs streamum^s. Þa on ð<æt>^t lenctenfæsten ^uon ðæm^u ðæs mynstres broðra^v dydon Sancte Cuthberhtes^w liic^x of eorðan^y, ond hī^z þæt gemetton swa gesund swa^a he þa gyt lifde^b, æfter ændlefan^c gearum ðæs þe ^d<he> wæs^d bebyrged. Ða bæron hī^e þæs lichrægles dæl to ^fEadberhte þæm biscope^f, ond he þæt cyste mid clænre^g 149 lufan, ^hond weop^h, þæt he mihte uneaðe ænig word ⁱgecwepan, ondⁱ cwæp: ‘Hwīc man mæg areccanⁱ Drihtnes gefe^k? He þæt seleð^l ðæm^m þe hine lufiaðⁿ, þæt þa sawla lifgað^o a^p on ðære heofonlican heannesse^q, ond he healdeþ ða deadan lichoman^r ungemolsnode under eorðan, ^sop þæt^s hī^t eft cuce^u arisað, þonne þes middangeard byfað ond engla byman ufan singað.’ He^v cwæð: ‘Ic wat cuðlice þæt seo stow ne bið ^wnoht longe æmettugu^w ^xon ðære^x Sancte Cuthberhtes^y lichoma^z restep, ond þæt bið swiðe eadig ^amon þæm^a þe Drihten

80. ^a syxtan C; ^b eadbyrhtes C; ^c gewytenys C; ^d arweorðan C; ^e bisceop C; ^f brytene C; ^g cuðberhte C; ^h þam C; ⁱ lindesferena C; ^j ea C; ^{k-k} þam eadbyrhte C; ^l fæste symle C; ^m easton C; ⁿ and eac C; ^o acennednysse C; ^{p-p} gyhhelum C; ^q dygelre C; ^r utan ymburnen C; ^{s-s} sæstreamum C; ^t Ko, ð B; ^{u-u} þa C; ^v broðras C; ^w cuðberhtus C; ^x lic C; ^y e suprascript Ba; ^z hig C; ^a swylce C; ^b lyfode and þæt wæs C; ^c endlyfen C; ^{d-d} wæs B, Ko, he wæs C, E, Herz; ^e hig C; ^{f-f} eadbyrhte þam bisceope C; ^g mycelre C, E; ^{h-h} and he weop C; ⁱ⁻ⁱ cweðan and he C; ^j areccan C; ^k gife C; ^l syleð C; ^m þam C; ⁿ lufað C; ^o lyfað C; ^p a in ecnysse and C; ^q heahnysse C; ^r lichaman C; ^{s-s} opþæt Ko; ^t hig C; ^u cwyce C; ^v and he C; ^{w-w} naht lange æmtig C; ^{x-x} þe C; ^y cuðberhtes C; ^z lichama on C; ^{a-a} man þam C;

footprints from above, and that they could reach down with their hands and take some of the holy sand away. And St Arculf said that there was an enormous lamp hanging there, and that was burning day and night over the Lord's footprints. And he said that each year on the day of Christ's Ascension at midday, after mass had been sung in the same church, that the strongest of winds would start to blow there, and that it would hit the church so hard, that nobody in the church or in its vicinity might be able to stand or sit there for any length of time, but that all people, who were there then, would be lying flat on the ground, face down, until the terrible blast goes away. The terrible wind is responsible for the fact that that part of the church, under which the Saviour's footprints are, has no roof. St Arculf said that he himself was present there at the same church on the day of Christ's ascension, when the strong and terrible wind was raging there.

6 May: Eadberht

80. On the sixth day of the month is the death of the venerable father St Eadberht, who was a bishop in Britain after St Cuthbert in the holy monastery which is called Lindisfarne. Always forty days before Easter and forty days before Christ's birth, that is before Christmas, Eadberht used to stay in a secret place in prayer and spiritual life, and the place was surrounded by sea currents. Then one Lent, the monastery's brothers exhumed St Cuthbert's body, and they found it as healthy as if he was still alive, eleven years after he had been buried. Then they took some of the funeral garment to Bishop Eadberht, and he kissed it with chaste affection, and wept that he could hardly say a word, and said: 'Which man can recount the Lord's gifts? He grants that to them who love him, that the souls live eternally in heaven on high, and he preserves the dead bodies undecayed under the earth, until they are resurrected alive, when this earth will tremble and the angels' trumpets will sound from above.' He said: 'I certainly know that the place in which St Cuthberth's body rests will not be empty for long, and that will be a very blessed man to whom the Lord grants rest

forgyfeð^b ʿpæt on ðære stowe resteþ^c 150.’ Ða ʿnoht longe^d æfter þissum^e, ða^f geuntrumade^g Godes^h se leofa Eadberhtⁱ biseop, ond þæs^j æfter seofon^k ond feowertig^l daga he onsende his gast^m, ond his lichomaⁿ wæs geseted on þa ylcā stowe ðær Sancte ʿCuthberhtes lichoma^o ær reste^p.

^b forgyfð C; ^{c-c} on þære stowe reste and C, on ðære stowe ræste E; ^{d-d} naht C; ^e þysum C; ^f om. C; ^g geuntrumode C; ^h gode C; ⁱ eadbyrht C; ^j þæs ða C; ^k seofan C; ^l feowertygum C; ^m gast to gode C; ⁿ lichama C; ^{o-o} cuðberhtes lichama C; ^p on reste C.

7 May: John of Beverley

81. On ðone seofðan dæg þæs monðes bið Sancte Iohannes geleornes^a 151, se wæs biscop^b on Brytone^c on Norðanhymbra^d ðeode. Se gedyde dumbum men spræce, ond his wundor syndon^e awritene on Istoria^f Anglorum ʿðæm bocum^g. Ond his lichoma^h ðær resteð on ðære stowe ðe ʿmon nemneð Derewuduⁱ.

81. ^a gewytenys C; ^b bysceop C; ^c brytene C; ^d norðhymra C; ^e synd C; ^f hystoria C; ^{g-g} on ðære bec C; ^h lichama C; ⁱ⁻ⁱ ys nemned derawudu C.

8 May: The Discovery of St Michael's Church

82. On ðone eahtepan^a dæg þæs monðes bið þæt^b ʿSancte Michaheles cirice^c ærest funden wæs on ðæm^d munte Gargano^e, þær se mon^f wæs ofscoten mid his agenre stræle, mid þy^g þe he wolde ðone fearr^h sceotanⁱ, se stod on þæs scræfes dura.

82. ^a ehtoðan C; ^b se dæg þe C; ^{c-c} michaelis cyrce C; ^d þam C; ^e gargana C; ^f man C; ^g þig C; ^h fear C; ⁱ om. C.

8 May: Victor Maurus

83. On ðone ylcā dæg bið Sancte Uictores ðrowung ðæs martyres, ðæs lichoma^a resteð on Mediolane^b ðære ceastre. Se Uictor he wæs Maura cynnes, ond he wæs Maximianus^c cæmpa^d ðæs hæðnan^e caseres, ac he wæs Cristen^f. Þa lærde se casere hine þæt he forlete Cristes geleafan. Ða he þæt ne gepafade^g, ða þreade^h hine manⁱ mid witum. He het hine begeotan mid weallende leade, ac him þæt noⁱ ne derede ðonⁱ ma ðe ceald wæter. Þa het he his leaseres^k hine lædan to þæm^l wuda, se is ʿmgecegd Dulnus^m, ond hine þær beheafðian. Ða cwæþ he to þæmⁿ þe hine læddon: ‘Secgað ge Maximiane þæm^o casere þæt he bið togeare dead, ond him beoð þa scancan^p forbrocen^q ʿær þon^r he sy^s bebyrged^t.’ Þa bebed se casere þæt ʿnænig mon þone lichoman^u bebyrgde^v siððan he wæs^w beheafðod, ac^x þæt hine scolden^y ʿforswelgan wilde deor ond wyrmas^z. Ða ʿcoman þyder tu wilðdeor^a ond heoldan^b ðone lichoman^c,

83. ^a lichama C; ^b mediolana C; ^c maximianes C; ^d cempa C; ^e hæðenan C; ^f cristes þegn C; ^g gepafode C; ^{h-h} he hyne C; ⁱ naht C; ^j þe C; ^k leogeras C, with cweleras suprascript; ^l þam C; ^{m-m} gecyged dulnis C; ⁿ þam C; ^o þam C; ^p sceancan C; ^q forbrocene C; ^{r-r} ær þon ðe C; ^s sy C; ^t byrged and C; ^{u-u} nan man hys lichaman C; ^v ne bebyrigde ac C; ^w wære C; ^x om. C; ^y sceoldon C; ^{z-z} wyldeor and wyrmas forswelgan C; ^{a-a} comon twa wylde deor C; ^b heoldon C; ^c lichaman C;

in that place.' Then not long afterwards, God's dear Bishop Eadberht was taken ill, and after forty-seven days he gave up the ghost, and his body was buried in the same place where St Cuthbert's body rested before.

7 May: John of Beverley

81. On the seventh day of the month is the death of St John, who was a bishop in Britain, among the Northumbrians. He gave speech to a dumb man, and his miracles are written down in the books called *Historia anglorum*. And his body rests there in the place which is called Derewudu [i.e. ?Beverley].

8 May: The Discovery of St Michael's Church

82. On the eighth day of the month is when St Michael's church was first found on Mount Gargano, where that man was shot with his own arrow, when he tried to shoot the bull, which was standing at the entrance of the cave.

8 May: Victor Maurus

83. On the same day is the passion of the martyr St Victor, whose body rests in the city of Mediolana [i.e. Milan]. That Victor — he was a Moor, and he was a soldier of the pagan emperor Maximian, but he was a Christian. Then the emperor lectured him to renounce Christ's faith. When he refused, he was forced with tortures. He commanded boiling lead to be poured over him, but it did not harm him any more than cold water. Then he commanded his guards to lead him to the wood which is called Ad Ulmos and to behead him there. Then he said to those who were escorting him: 'Tell emperor Maximian that he will be dead within a year, and that his legs will be crushed before he will be buried.' Then the emperor commanded that nobody should bury the body after he was beheaded, but that wild animals and worms should devour it. Then two wild animals came to that place and guarded the body, one at its

oþer æt þæm^d heafdum¹⁵², oþer æt þæm^e fotum, ^foþ þæt^f þær ^gcom to^g Sanctus Maternus se biscop^h ond hineⁱ arweorðlice bebyrgde.

^d þam C; ^e þam C; ^{f-f} oþþæt Ko; ^{g-g} to com C; ^h byscep C; ⁱ hyne þa C.

9 May: The Beginning of Summer

83a. On ðone nygeþan^a dæg ðæs monðes bið sumeres^b fruma. Se sumor^c hafað hundnygontig^d daga; þonne^e gangað þa seofon^f steorran on uhtan upp^g, ond on æfen^h¹⁵³ on setlⁱ.

83a. ^a nygoðan C; ^b sumores C; ^c F starts here; ^d hundnigantig F; ^e and þonne C; ^f seofan F; ^g up C; ^h undern C; ⁱ F breaks off after setl.

10 May: Gordianus

84. On ðone teogþan^a dæg ðæs monðes bið þæs martyres tid Sancte^b Gordianes^c, þæs lichoma^d resteð æt Rome, ond his gemynd sceal beon mærsad^e mid mæssesongum^f on eallum ciricum^g.

84. ^a teoðan C; ^b Sancti C; ^c Gordiani C; E breaks off after Gordianes; ^d lychama C; ^e mærsod C; ^f mæssesangum C; ^g cyrcum C.

10 May: Calepodius

85. On ðone ylcan dæg bið þæs ealdan^a mæssepreostes þrowung Sanct^b Calepodi.

85. ^a om. C; ^b sancte C.

12 May: Pancras

86. On ðone twelftan dæg þæs monðes bið Sancte Pancrates ðrowung þæs æþelan cnihtes, se wæs ^afiftene geara^a ða he for Cristes geleafan deað geðrowade^b. He wæs acenned on Frigia¹⁵⁴ ceastre of æþelum cynne; his fæder nama wæs Cledones ond his modor^c noma^d wæs Cyriade, ac he wæs gefullwad^e æt Rome fram Sancte Corneliæ ðæm^f papan. Ða^g ongan Dioclitianus^h, se hæþnaⁱ casere, hine læran, þæt he Criste wiðsoce, ond cwæð, þæt he hine ðonne wolde swa weligne gedon, swa he his sunu wære. Ða he þæt ne gefafade^j, ða het he hine beheafðian on ðæm^k wege ðe æt Rome is nemned Aurelia. Ðær is his lichoma^l bebyrged, ond his cirice^m getimbred oð þysne ondweardanⁿ dæg.

86. ^{a-a} .xv. geara C; ^b geprowode C; ^c moder C; ^d nama C; ^e gefullod C; ^f þam C; ^g and þa C; ^h dioclitianus C; ⁱ hæþena C; ^j gefafode C; ^k þam C; ^l lychama C; ^m cyrce C; ⁿ andweardan C.

head and one at its feet, until Bishop St Maternus arrived there and buried it honourably.

9 May: The Beginning of Summer

83a. On the ninth day of the month is the beginning of summer. Summer is ninety days long; at that time the Seven Stars [i.e. Pleiades] rise at dawn and set in the evening.

10 May: Gordianus

84. On the tenth day of the month is the feast of the martyr St Gordianus, whose body rests in Rome, and his commemoration is to be celebrated with masses in all churches.

10 May: Calepodius

85. On the same day is the passion of the old priest St Calepodius.

12 May: Pancras

86. On the twelfth day of the month is the passion of the noble boy St Pancras, who was fifteen years old when he suffered death for his Christian faith. He was born into a noble family in the city of Phrygia; his father's name was Cleonius and his mother's name was Cyriada, but he was baptised in Rome by Pope St Cornelius. Then the pagan emperor Diocletian began to put pressure on him to renounce Christ, and said that he would then make him as wealthy, as if he was his son. When he refused, he commanded him to be beheaded on the road which in Rome is called [the Via] Aurelia. There, his body is buried, and his church stands until the present day.

14 May: Victor and Corona

87. On ðone feowerteogðan^a dæg þæs monðes bið^b þara^c haligra martyra ðrowung^d Sancte Uictores^d ond Sancte Coronan^e. Se Uictor^f wæs from^g Cilicia ðære mægðe, ond he wæs Antoninus^h 155 cempaⁱ þæs caseres, ac he gelyfde on Crist. Ða Sabastianus^k, se hæðna Ægypta^l gesið, ongon^m hine nedanⁿ to deofolgelde^o. Ða he þæt ne geðafede^p, þa het he sumne scinlæcan him sellan^q etan þæt flæsc ðæt wæs geættred mid þy werrestan^r attre, ond him þæt ne sceðede^s. Ða het he hine eft^t cwicne beflean. Ða wæs oðres cempa^u wif, seo wæs on naman^v Corona, seo wæs geong^v ond wæs^v an gear gebrydod^w ond feower monað. Seo cwæð to him: 'Eadig eart þu, Uictor^x, ond ðin^y þa halgan weorc sendon^z eadige. Ic geseo twegen beagas cuman of heofonum^a; se mara is þin ond se læssa is min.' Ond ða for þære gesyhpe^b gelyfde þæt wif on Crist. Ond þa het se gesið^c hi buta^c gemartyrian^d.

87. ^a feowerteoðand C; ^b om. C; ^c þæra C; ^{d-d} sancti uictories C; ^{e-e} sancti corona C; ^f uictorius C; ^g fram C; ^h Antoninus B, Herz, Antonius C, Ko; ⁱ cempa C; ^j and þa C; ^k sebastianus C; ^{l-l} hæðena egypta C; ^m ongan C; ⁿ nydan C; ^o deofolgyld C; ^p geðafode C; ^q syllan C; ^r wyrstan C; ^s derede and C; ^{t-t} eft hyne C; ^{u-u} þære nama wæs C; ^{v-v} and heo wæs C; ^w bryd C; ^x uictorius C; ^y þyne C; ^z syndon C; ^a heofenum C; ^b h suprascript Ba; ^{c-c} hyg butu C; ^d martyrian C.

15 May: Pentecost

88. On ðone fifteogðan^a dæg þæs monðes bið se micla dæg^b ðe is nemned^b Pentecosten. Se dæg wæs mære on ðære ealdan æ ær Cristes cyme, forþon ðe^c 156 God spræc to Moyse of^d heofonum, geherendum^e eallum Israhela folce. Ond ðy dæge God sealde his æ ond his bebodu ðæm^f ylcan folce on twam stænenum bredum awritene, on Sinai ðære dune^g. Ond eft æfter Cristes uppastignesse^h to heofonumⁱ, ðy^j ilcan dæge he onsænde^k his þegnum^l ðone halgan gast, ond ealra þara^m monnaⁿ wæs on anum huse^o hundteontig ond twentig^o. Ða færinga wæs geworden sweg^p of heofonum^q swa swa stranger^r windes sweg, ond se sweg gefylde ðæt hus ðær hi sæton ond ofer heora^t ælcne onsundran^u sæt swa swa fyr. Ond hi^v mihton sona^w spreca on æghwelc þara^x geðeoda^y þe under heofonum^z is, ond þa^a Hælend^b 157 þegnas mihtan^c siþþan don^d heofonlico wundor^d ðurh þone gast^e. Ðæm^f gaste æghwelc^g gefullwad^h man nu onfehð þurh biscopaⁱ handa on setenesse, ond se gast wunað mid^k æghwelcne þara^k þe god deþ. Ond he gefyhð^l on ðæs clænan mannes heortan swa swa culfre ðonne heo^m baðað hi^m on smyltumⁿ wætre^o on phluttere wællan^p.

88. ^a fyfteoðan C; ^{b-b} om. C; ^{c-c} forþon on þone dæg C; ^d on C; ^{e-e} heofenum gehyrendum C; ^f þam C; ^{g-g} in monte synai C; ^h upastygenysse C; ⁱ heofenum C; ^j on þam C; ^k onsende C; ^l þegenum C; ^m om. C; ⁿ manna C; ^{o-o} .xx. and hundteontig C; ^p om. C; ^q heofenum C; ^{r-r} swylce strang C; ^s hig ynn C; ^t hyra C; ^u onsundrum C; ^v hig C; ^w þa sona C; ^{x-x} æghwylc þæra C; ^y þeoda C; ^z heofenum C; ^a þæs C; ^b hælendas B, hælendes C; ^c myhton C; ^{d-d} heofenlicu wundru C; ^e halgan gast C; ^f þam C; ^g æghwylc C; ^h gefullod C; ⁱ ufan C; ^j bysceopa C; ^{k-k} æghwylc þæra manna C; ^l gefehð C; ^{m-m} hig baðað C; ⁿ clænum and on smyltum C; ^o wætere C; ^{p-p} hlutturum wylle C.

14 May: Victor and Corona

87. On the fourteenth day of the month is the passion of the holy martyrs St Victor and St Corona. That Victor was from the country of Cilicia, and he was a soldier of the emperor Antoninus, but he believed in Christ. Then Sebastianus, the pagan reeve of the Egyptians, tried to force him into devil-worship. When he refused, he then commanded a sorcerer to give him meat to eat, which was spiked with the strongest poison, and it did not harm him. He then commanded that he be flayed alive. There was the wife of another soldier, who was called Corona, who was young and had been married for one year and four months. She said to him: 'You are blessed, Victor, and your holy deeds are blessed. I can see two crowns coming from heaven; the larger one is yours and the smaller one is mine.' And because of that vision that woman believed in Christ. And then the reeve commanded them both to be beheaded.

15 May: Pentecost

88. On the fifteenth day of the month is the great day which is called Pentecost. That day was a great occasion according to the old law [or 'Old Testament'] before the advent of Christ, because God spoke to Moses from heaven, while all the people of the Israelites were listening. And on that day God handed over his law and his Commandments written on two stone tablets to the same people, on Mount Sinai. And then after Christ's ascension to heaven, he sent his disciples the Holy Spirit on the same day, and there were as many as 120 men in one house. Then suddenly there came a noise from heaven like the noise of a strong wind, and the noise filled the house in which they sat and above each single one of them there rested something like fire. And they could suddenly speak in any language which exists under the heavens, and the Saviour's disciples could afterwards work heavenly miracles by force of the Spirit. Every baptised person now receives the Spirit through the laying on of the bishop's hands, and the Spirit stays with all those who do good. And it rejoices in the heart of the pure man like the dove does when it bathes in calm water in a clear pool.

18 May: Pope John I

89. On ðone eahtateogðan^a dæg þæs monðes bið Sancte Iohannes tid ðæs papan ond ðæs martyres, se gedyde ðurh Godes miht blindum men gesihðe. Ðone Iohannem ofslōh^b for æfestum^c ^dPeodoric<us>, Gotona^d cyning¹⁵⁸, on^e Rauenna ðære ceastre. Ond sum westensettla^f on ðæn^g ealande, ðe ^hLiparus is nemned^h, sæde scipliðendum monnumⁱ þæt he gesege^j Iohannes sawle ðæs papan lædon^k ¹⁵⁹ þone cyning, þe hine ofslōg^l, gebundenne on^m ^{mece} wite^m. He cwæþ, se Godes þeow, to þæmⁿ scipliðendum: ‘Gerstandæge^o on ða nygeðan^p tid dæges, þæt is on ðone non, Ðeodoricus^q wæs gekæded, ^rond ungyred^r ¹⁶⁰ ond unscod^s, ^tond gebunden^t be þæm^u handum, betweoh Iohanne þæm^v papan ond Simachum^w ^xðone ealdormon^x. Ond he wæs fram him^y aworpen on byrnende seað on ðysum neahealande, ^zþæt is^z nemned Ulcani^a.’ Ða ^bscipliðende þæt^b geherende^c ^dbehydelice hi mearcodon^d ðone dæg ond cerdon^e eft to Ete<þ>wara^f mægðe, þær hi^g ðone cyning ær lifende^h wistonⁱ. Ond ^jhi þa^j hine ^kgemetton deadne^k þy ilcan dæge, ðe his wite þæm^l Godes þegne^m ætewedⁿ wæs. Þæt wæs swiðe riht, þæt he fram ^oþæm mannum twæm^o wære sended on ðæt ece fyr, þa^p he ær^d unrihtlice ofslōh on ðyssum^r life. Þæt wæs Ðeodoricus se cyning, ðone we nemnað Deodric.

89. ^a ehtateoðan C; ^b om. C; ^c æfstumC; ^{d-d} Peodoricost gotona B, Peodoric Ostgotona Ko, theodricus se wæs gotena C; ^e in C; ^f westensetla C; ^g þam C; ^{h-h} ys nemned lipanus he C; ⁱ mannum C; ^j gesawe C; ^k lædan C, Herz; ^l ofslōh C; ^{m-m} ecum wytum C; ⁿ þam C; ^o gyrsandæg C; ^p nygoðan C; ^q þeodricus C; ^{r-r} ungyrd C, Herz; ^s unsceod C; ^{t-t} and eac gebunden C; ^u þam C; ^v þam C; ^w finianum C; ^{x-x} þam ealdormen C; ^y heom C; ^{z-z} and þæt ys C; ^a ulcania and C; ^{b-b} scyplyðende þa þæt C; ^c gehyrende C; ^{d-d} hig ymbhydelice amearcodon C; ^e hymþa cyrdon C; ^f etenwara B, etelwara C; ^g hig C; ^h lyfigende C; ⁱ forleton C; ^{j-j} hig þa eft C; ^{k-k} þær deadne gemetton C; ^l þam C; ^m þeowe C; ⁿ ætywed C; ^{o-o} þam twam mannum C; ^p þa ðe C; ^q her C; ^r þysum C.

20 May: Basilla

90. On ðone twentegðan^a dæg ðæs monðes bið Sancta^b Basillan tid ðære cynelican fæmnan, seo wæs on Rome, ond heo onfeng Godes geleafan ðurh Sancte Eugenian lare ðære halgan fæmnan. Ac heo wæs ær beweddad^c sumum æþelum hæþnan^d were, se wæs on ^enoman Pompeius^e. Ða he þa^f gehyrde þæt heo wæs Cristenu^g, ða ferde he to hire huse ond forbead ðæm^h duruwardumⁱ þæt heo^j hine hire gesægde^k.¹⁶¹ Þa onbead Basilla him ond cwæþ: ‘Ongytt^l þu þis, þæt ^mic næbbe^m nænigne intingan þe to geseonne ne þe to gegretanneⁿ.’ He þa wæs swiðe gedrefed, ond ferde to ðæm^o casere Galliena, ond hine aðenede beforan ðæm^p, ond cwæð: ‘^qFultumað eowrum Romwarum^d. Mid ^rhwelcum monnum^r magon ge ^sonheldon¹⁶² eowerra^s feonda swyrban^t, gif we usse^u bryde anforlætað^v?’ Þa gedemde se casere, þæt Basilla onfenge þone brydguman oþþe mid^w sweorde forwurde. Ða heo þa^x wæs neded^y to him, ða cwæð heo: ‘Ic hæbbe brydguman, þæt is Crist, cininga cyning.’ Ða wæs heo sona ofslegen^z mid sweorde for Criste.

90. ^a twentygoðan C; ^b sancte C; ^c beweddod C; ^d hæðenum C; ^{e-e} naman pompeiius C; ^f om. C; ^g crysten C; ^h þam C; ⁱ durewardum C; ^j hig C; ^k gesædon C; ^l ongist C; ^{m-m} ys næbbe ic; ⁿ gretanne C; ^o þam C; ^p hym C; ^{q-q} fulltemiað eowre romwara C; ^{r-r} hwylcum mannum C; ^{s-s} onhyldan eowra C; ^t sweorban C; ^u ure C; ^v forlætað C; ^w heo myd C; ^x om. C; ^y genydd C; ^z ofslagen C.

18 May: Pope John I

89. On the eighteenth day of the month is the feast of the pope and the martyr St John, who gave sight to a blind man through God's power. Theoderic, the king of the Ostrogoths, killed John out of hatred in the city of Ravenna. And a desert hermit on the island, which is called Lipara, told sailors that he could see the soul of Pope John leading the king, who had killed him, tied up in eternal torment. He, that servant of God, said to the sailors: 'Yesterday at the ninth hour of the day, that is at 'non', Theoderic was led, with neither his armour nor his shoes on, and with his hands tied, between Pope John and the governor Symmachus. And they threw him into a burning pit on this neighbouring island, which is called Vulcania.' The sailors, when they heard that, they carefully noted the day and then returned to the country of the Italians, where they had previously known the king to be alive. And then they found out that he had died on the same day, on which his torment had been revealed to the servant of God. That was quite right, that he had been sent into the eternal fire by those two men, whom he had unjustly killed earlier in this life. That was King Theoderic, whom we call 'Deodric'.

20 May: Basilla

90. On the twentieth day of the month is the feast of the royal virgin St Basilla, who was in Rome, and she received God's faith through the teaching of the holy virgin St Eugenia. But she had earlier been betrothed to a pagan nobleman, whose name was Pompeius. When he then heard that she was a Christian, he went to her house and [told the doorkeepers that they should announce him to her]. Then Basilla sent him a message, saying: 'Understand this, that I am not interested in seeing you, nor in speaking to you.' He was then very upset, and went to the emperor Gallienus, and flung himself to the ground before him, and said: 'Help your Roman citizens. With which men can you bow down the necks of your enemies, if we give up on our brides?' Then the emperor decreed that Basilla should accept the bridegroom or else die by the sword. When she was then forced to go to him, she said: 'I have a bridegroom, that is Christ, the king of kings.' Then she was promptly killed with the sword, for Christ.

25 May: Pope Urban I

91. On ðone fif ond twentegðan^a dæg ðæs monðes bið Sancte Urbanes gemynd ðæs papan, se wæs feower gear ^bon Rome papa^b ond þreo^c monað ond fif ond twentig daga. Ond monigne æpelne mon^d he gecierde^e to Cristes geleafan, ond he is bebyrged on ðæm^f mynstre¹⁶³ ðe hatte Praetectati^g, ond^h on ðæmⁱ wege þe Appia^j is nemned.

91. ^a twentigoðan C; ^{b-b} papa on rome C; ^c þry C; ^d man C; ^e gecyrde C; ^f þam C; ^g pretectati C; ^h om. C; ⁱ þam C; ^j appia C.

26 May: Augustine of Canterbury

92. On ðone ^{a-a}six ond twentegðan^a dæg ðæs monðes bið Sancte Augustines^b gemynd ðæs biscopes^c, se ^dærest fullwiht brohte^d on ðas Breotone^e on Angla^f þeode; ond his biscopsetl^g wæs on ^hDorobernensis ðære ceastre^h, þæt wæs on Cantwarabyrgⁱ. Ond his wundor wæs þæt he sealde blindum menn^j gesihðe. Ond his siðfatas ealle to Breotone^k ond his ^lgastlice lare^l syndon awritene on ^mOngelcynnes steore^m, þæt is ⁿon Historia Anglorumⁿ.

92. ^{a-a} syx and twentigoðan C; ^b agustinus C; ^c bysceopes C; ^{d-d} brohte ærest C; ^e Brytene C; ^f engla C; ^g bysceopsetl C; ^{h-h} þære ceastre dorobemis C; ⁱ cantwarebyrig C; ^j om. C; ^k brytone C; ^{l-l} gastlican lara C; ^{m-m} angelcynnes stere C; ⁿ⁻ⁿ istoria anglorum on þam bocum C.

29 May: Sisinnius, Martyrius and Alexander

93. On ðone ^anygan ond twentegðan^a dæg ðæs monðes bið ^bþara halegra^b martyra tid Sancti Sisinni ^cond Sancti Martyri^c ond Sancti Alexandri, ða þrowedan^d wuldorfæstne^e martyrdom for Criste.

93. ^{a-a} nygon and twentigoðan C; ^{b-b} þæra haligra C; ^{c-c} om C; ^d þrowedon C; ^e wundorlicne C.

31 May: Petronilla

94. On ðone an ond þritegðan^a dæg þæs monðes bið Sancta^b Petranellan^c tid ðære fæmnan. Heo wæs Sancte Petres dohtor, ðara^d apostola aldres^e, ond heo wæs swiðe wlitegu^f fæmne on Rome. Ða ongann^g þære burge gerefa hire biddan to wife, se wæs on noman^h Flaccus; þa onbead heo him, þæt he þæs æfter seofanⁱ dagum hire^j to onsænde^k all¹⁶⁴ ða gesiðwif ond ða æpelan fæmnan, þe^m þær wæron, þæt heo mid þæmⁿ mihte feran to þæm^o brydþingum. Ða stod heo ealle þa seofon dagas on gebedum ond ^pGod bæd^p, þæt heo on mægðhade hire lif geendade^q. Ða on þæm^r seofodan dæge com hire to Nicomedes^s se mæssepreost ond hire sealde^t husl, ond heo sona^u onsende hire gast to Gode. Ond eall^v ¹⁶⁵ þa gesiðwif ond ða fæmnan, ðe ^wþær to^w coman^x, dedan^y hire licpenunge ond læddon hi^z to byrgenne.

94. ^a þrytgygoðan C; ^b sancte C; ^c petronellan C; ^d þæra C; ^e ealdores C; ^f wlitig C; ^g ongan C; ^h naman C; ⁱ seofon C; ^j hyg C; ^k onsende C; ^l ealle C; ^m þa ðe C; ⁿ þam C; ^o ðam C; ^{p-p} bæd god C; ^q geendode C; ^r þam C; ^s nicodemus C; ^t gesealde C; ^u þa sona C; ^v ealle C; ^{w-w} þærto Ko; ^x comon C; ^y dydon C; ^z hig C.

25 May: Pope Urban I

91. On the twenty-fifth day of the month is the commemoration of Pope St Urban, who was pope in Rome for four years, three months and twenty-five days. And he converted many a noble person to Christianity, and he is buried in the church which is called [that of] Praetextatus, and on the road which is called the Via Appia.

26 May: Augustine of Canterbury

92. On the twenty-sixth of the month is the commemoration of Bishop St Augustine, who first introduced baptism here to this Britain, to the English; and his episcopal seat was in the city of Dorobernia, that is in Canterbury. And his miracle was that he gave sight to a blind man. And all his journeys to Britain and his religious teaching are described in the history of the English, that is in the *Historia anglorum*.

29 May: Sisinnius, Martyrius and Alexander

93. On the twenty-ninth day of the month is the feast of the holy martyrs St Sisinnius, St Martyrius and St Alexander, who suffered glorious martyrdom for Christ.

31 May: Petronilla

94. On the thirty-first day of the month is the feast of the virgin St Petronilla. She was the daughter of St Peter, the first of the apostles, and she was a very beautiful virgin in Rome. Then the reeve of the city, who was called Flaccus, asked for her hand to marry her; then she asked him, that after seven days he should send her all the noblewomen and the noble virgins who were there, so that she might go to her wedding ceremony with them. Then she spent all of seven days standing in prayers, asking God, that she might end her life in virginity. Then on the seventh day the priest Nicomedes came to her and gave her the Eucharist, and she gave up the ghost to God soon thereafter. And all the noblewomen and the virgins, who had arrived there, organised her funeral and led her to her grave.

The End of May

94a. Þonne^a b^bprymelces monað^b bið geendod, ðonne bið seo niht eahta^c tida lang, ond se dæg sextene^d tida.

94a. ^a And þonne C; ^{b-b} prymylces monoð C; ^c ehta C; ^d systene C.

The Beginning of June

94b. On ðæm^a syxtan monðe on geara bið þritig^b daga. Se monað^c is nemned on Læden^d Iunius, ond on ure geþeode se Ærra Liða, forðon^e seo lyft bið þonne smylte ond ða windas^f. Ond monnum^g bið ðonne gewunelic, ðæt hī^h liðað¹⁶⁶ ðonneⁱ on sæs bryme.

94b. ^a þam C; ^b þryttig C; ^c monoð C; ^d leden C; ^e forþon he ys nemned liða forþon þe C; ^{f-f} and þa wyndas beoð þonne smylte C; ^g mannum C; ^h hig C; ⁱ⁻ⁱ liðað C.

1 June: Priscus and Nicomedes

95, 96. On ðone ærestan dæg þæs monðes belimpað twegen mæssesongas^a. Se ærra bið on b^bðæm ealdan sacramentorium^b ¹⁶⁷, þæt is on ðæm^c ealdan mæssebocum, on Sancte Priscus gemynd ðæs martyres; oþer bið on d^dðæm niwran^d ¹⁶⁸ bocum, on e^eSancte Nicomedes^e gemynd ðæs martyres.

95, 96. ^a mæssesangas C; ^{b-b} þam ealdan sacramentorum C; ^{c-c} ys on þam C; ^{d-d} þamnywan C; ^{e-e} sancti nicomenius C.

2 June: Erasmus

97. On ðone æfteran dæg þæs monðes bið Sancte Herasmi^a tid, se wæs biscop^b on Antiochia ceastre. He wæs fæger on anyne ond <engellc>^c ¹⁶⁹, ond his eagan wæron swelce^d e^esunnan leoma^e ¹⁷⁰. Ða on ða tid behead Dioclitianus se casere, ðæt Cristne^f men g^guldan deofolgeldum^g. Ða gewat se biscop^h on westen ond þær eardadeⁱ seofon gear, ond him þær bær hræfn^j mete to, ond misenlico^k wilddeor^l m^mhim comon^m to ond hine weorðedonⁿ. Ða com him Godes engel to ond hine alædde ðanon on^o Italia mægðe, þæt is on Etelwara londe^p, in Ludican^q ¹⁷¹ ðære ceastre. Ðær he awehte deadne mon^r of deaðe, ond þurh þæt wundor eall ðæt folc onfeng fullwihte^s. Ða het Maximianus se casere hine lædan to his deofolgelde^t, þæt he þæm^u gulde. Þa stod þær v^vgyldenu onlicnes^v, twelf elna heah^w, ond of þære com gan micel draca ond abat ðone þriddan dæl ðæs hæðnan¹⁷² folces beforan x^xðæm biscope^x. Þa het se casere hine don on carcern; þa y^yæt midre niht^y ætywde hine Michahe^z se heahengel ond hine ut

97. ^a Herasmus C; ^b bysceop C; ^c ænlic B, Ko, Herz, engellc C; ^d swylce C; ^{e-e} sunnan leoman C, sunnanleoma Ko, sunnan leoma Herz; ^f cristene C; ^{g-g} guldon deofolgyldum C; ^h bysceop C; ⁱ eardode C; ^j hrefen C; ^k myssenlico C; ^l wylde deor C; ^{m-m} hym þær comon C; ⁿ weorðodon C; ^o in C; ^p mægðe and on þamlande C; ^q lucridam C; ^r man C; ^s fulwyhte C; ^t deofolgyld C; ^u þam C; ^{v-v} gylden anlycnys C; ^w heh C; ^{x-x} þam byscope C; ^{y-y} on myddenyht C; ^z sanctus mychael C;

The End of May

94a. When the month of ‘Þrimilce’ [‘Three Milkings’] comes to an end, the night is eight hours long, and the day sixteen hours.

The Beginning of June

94b. There are thirty days in the sixth month of the year. This month is called *Junius* in Latin, and *Ærra Liða* [‘Earlier Mild (Month)’] in our language, because the air is tranquil then, and the winds too. And it is then that people normally travel across the water of the sea.

1 June: Priscus and Nicomedes

95, 96. On the first day of the month there should be two masses. The first is in the old sacramentaries, that is the old massbooks, for the commemoration of the martyr St Priscus; the second is in the more recent books, for the commemoration of the martyr St Nicomedes.

2 June: Erasmus

97. On the second day of the month is the feast of St Erasmus, who was a bishop in the city of Antioch. He was good-looking in appearance and angelic, and his eyes were like rays of sunshine. Then at that time the emperor Diocletian commanded that Christians should worship devils. Then the bishop went into the wilderness and lived there for seven years, and a raven brought him food there, and various wild animals came to him and adored him. Then an angel of God came to him and led him away from there to the country of Italy, which is the country of the Italians, in the city of [?Ludica]. There he awakened a dead man from death, and because of that miracle all of that population received baptism. Then the emperor Maximian commanded that he should be led to his devil image, so that he would worship it. Then there stood a golden idol, twelve cubits high, and from that a great dragon emerged and savaged a third of the pagan population in front of the bishop. Then the emperor commanded that he be put into prison; then in the middle of the night Michael the archangel

alædde of þære ceastre. Ond þa gemette he scip, ond he astag^a on þæt scip^b ond mid ðy oferlað^c ða mægðe, ðæt^d he com on oþre mægðe to þære ceastre ðe Formeae^e is nemned. Ðær he gereste seofon dagas, ond þær com stefn of heofonum^f ond hine cede^g to þære ecan reste. Ða bæd he God, þæt hæg hwelc mon^h þe him gebæde on þære stowe, ðær his eardung wæs, þæt he þæs hæfde mede ⁱwið Godⁱ, ^jond þæt^j his gast ^kæghwelce sæternesdæg ond sunnan<dæg>^l moste beon^k on þære ilcan stowe. Ða cwæþ seo stefn eft of heofonum^m: 'Eall hit bið swa þu bidestⁿ.' Ond þa onsende he his ðone sigefæstan gast to Gode.

^a astah C; ^{b-b} þæt C; ^c oferfor C; ^d ða C; ^e formea C; ^f heofenum C; ^g cigde C; ^{h-h} æghwylc man C; ⁱ⁻ⁱ myd gode C; ^{j-j} and C; ^{k-k} moste beon æghwylce sæternesdæg and sunnandæg C; ^l sunnan B, sunnandæg C Herz, sunnan<dæg> Ko; ^m heofenum C; ⁿ bydest C.

2 June: Marcellinus and Peter

98. On ðone ilcan dæg bið þara^a eadigra weora^b tid Sancte Marcellines^c þæs mæssepreostes ond Sancte Petres ðæs cristneres^d ¹⁷³; ða dydon ^emanego wundor^e on Rome ond ðrowedon monigfealdne^f martyrdom under þæn^g deman ðe ^hSerenus wæs nemned^h. ⁱÆt nehstanⁱ he het ^jlædan hi feor on ðone wudu^j se wæs genemned^k Silua Nigra, se swearta wudu, ond he is nu^l nemned for þyssa haligra are Silua Candida, se hwita wudu. ^mHe bead^m þæt ⁿhi monⁿ þær beheafðade^o, ond ^phi þa hi^p gecyston, ond ^qþa wæron hi^q beheafðade^r. Ond þa sægde^s se mon^t eallum folce, se þe ^uhi beheafðade^u, þæt he ^vgesege heora^v sawle, ða hi^w ^xut eodon^x of ^yþæm lichoman, swelce^y heo^z ¹⁷⁴ wæren^a mid gimum gefretwade^b ond mid ^cgolde, beorhtum hreglum^c gegereðe^d, ¹⁷⁵ ond englas mid heora ^ehondum heo^e gefeonde^f bæren^g to heofonum^h. Þæs monnesⁱ nama wæs, se þe ^jhi beheafðade^j, Dorotheos^k, ond he þæs dyde hreowsunga ond onfeng fullwhte^l ond wæs to Gode gecierred^m.

98. ^a þæra C; ^b wera C; ^c marcelline C; ^d crysten an weres C; ^{e-e} manege wundru C; ^f mænifealdne C; ^g þam C; ^{h-h} wæs nemned serenys and þa C; ⁱ⁻ⁱ æt nystan C, Ætnehstan Ko; ^{j-j} hig feor on þone wudu lædan C; ^k nemned C; ^l om. C; ^{m-m} and he bebed C; ⁿ⁻ⁿ hig man C; ^o beheafðode C; ^{p-p} hig þa hig C; ^{q-q} wæron þa C; ^r beheafðode C; ^s sæde C; ^t man C; ^{u-u} hig beheafðode C; ^{v-v} gesawe hyra C; ^w hig C; ^{x-x} uteodon Ko; ^{y-y} þamlychaman swylce C; ^z heo B, Herz, hig C, Ko; ^a wære B with n suprascript Ba, wæron C; ^b gefræt wode C; ^{c-c} beorhtum golde C, goldebeorhtum hreglum Ko; ^d gegyrede C; ^{e-e} handum hig C; ^f fægnigende C; ^g bæron C; ^h heofenum C; ⁱ mannes C; ^{j-j} hig beheafðode C; ^k dorotheus C; ^l fulwyhte C; ^m gecyrred C.

2 June: Artemius, Candida and Virgo

99. On ðone ylcan dæg ðrowade^a martyrdom for Criste Sanctus Arthemius^b, se wæs ær carcernweard, ac ^che gelyfde hwæpre to Gode^c for þæm^d wundrum ðe he geseah æt þyssum^e halgum weorum^f Marcellini ond Petre. Ond his wif gelefde^g mid hine^h, þære ⁱnaman wesⁱ Candida, ond ^jheora dohter^j, ^kþære noma^k wæs Uirgo. Ða het se

99. Water damage to B on 105v, with some letters apparently refreshed, resulting in a number of unusual spellings and forms; ^a þrowude C; ^b arthemys C; ^{c-c} hwæðere he gelyfde on god C; ^d þam C; ^e þysum C; ^f werum C; ^g gelyfde C; ^h hym C; ⁱ⁻ⁱ nama wæs C; ^{j-j} hyra dohtor C; ^{k-k} þære nama C;

appeared to him and led him out of the city. And he found a ship, and he boarded the ship and with that crossed the country, so that he came to another country to the city which is called Formiae. There he rested for seven days, and there came a voice from heaven and summoned him to eternal rest. Then he asked God, that everybody who would pray in the place where his dwelling had been, that he should be rewarded for this by God, and that his spirit would be allowed to be in the same place every Saturday and Sunday. Then the voice from heaven answered: 'It will all be as you ask.' And then he gave up the victorious ghost to God.

2 June: Marcellinus and Peter

98. On the same day is the feast of the blessed men St Marcellinus, the priest, and St Peter, the [?exorcist]; they worked many miracles in Rome and suffered a protracted martyrdom under the judge who was called Serenus. Ultimately he commanded them to be led far into the wood which is called *Silua Nigra*, 'the black wood', and in honour of these saints it is now called *Silua Candida*, 'the white wood'. He commanded that one should behead them there, and then they kissed each other, and then they were beheaded. And then the man, who beheaded them, told all the people that he could see their souls as they left the bodies, as if they were adorned with gems and gold, dressed in shining garments, and angels, rejoicing, were carrying them to heaven in their hands. The name of the man who beheaded them was Dorotheus, and he repented of that and received baptism and was converted to God.

2 June: Artemius, Candida and Virgo

99. On the same day St Artemius suffered martyrdom for Christ, who was first a prison-guard, but he nevertheless believed in God because of the miracles which he saw from these holy men, Marcellinus and Peter. And his wife believed with him, whose name was Candida, and their daughter, whose name was Virgo. Then the

dema ðone carcernweard slea mid sweorde for þæm^l geleafan, ond þæt^m wif ond þa dohtarⁿ weorpan on seað^o ond þær mid stanum offellan^p.

^l þam C; ^m he het þæt C; ⁿ dohtar C; ^o anne seað C; ^p offyllan C.

9 June: Columba of Iona

100. On ðone nygeþan^a dæg þæs monðes bið þæs halgan mæssepreostes tid^b Sancte Columba^c, ðone nemnað ^dSceottas Columchille^d; se com of Scottum to Breitone^e, ond gelærde Peohtas to fullwihte, ond getimbrede him mynster on þæm ealonde^f þe is nemned Hii, ond he dyde monig^g heofonlic wundor. His wundra ^hwæs sum^h þæt tuⁱ gesinhiwan^j spræcon ymb^k hine ealle niht, ^lop þæt^l hī^m slæp ofereode¹⁷⁶. Ða ongan se tun bernanⁿ on þære nihte. Ða forburnen^o ^pealla þara monna^p hus þe on þæm^q tune wæron, ^rbutan þara gesinhigna^r þe ymb^s hine spræcon. Ða on morgenne^t het^u þære ðeode biscop^v ða gesinhiwan to^w him, ond frægn ^xhi mid hwi hī^x ^ygescildan heora hus^y ¹⁷⁷ wið þæs fyres frecennysse^z, ond cwæp þæt hī^a þæt hæfdon oppe^b to Gode geearnad^c mid godum dædum, oppe hī^d þæt hæfdon gedon mid yflum^e scinlacum^f. Ða cwædon hī^g þæt hī^h naper ne scinn-cræftasⁱ cupan^j, ne hī^k mid nængum^l godum weorcum þæt noht^m swiðe to Gode geearnodⁿ hæfdon^o, butan^p þæt an, þæt hī^q on þære nihte spræcon ymb þone halgan wer Sancte Columbe^r. Ða ongeat^s se biscop^t þæt heora^u hus þurh þæt wæron gescylde wið þæs fyres frecennisse^v, forþon^w hī^x ^yon ðæm husum dydon^y ðæs halgan gemynd.

100. ^a nygoðan C; ^b gemynd C; ^c columban C; ^{d-d} scottas columcylle C; ^e brytene C; ^{f-f} þame ealande C; ^g mænig C; ^{h-h} sum ys C; ⁱ twa C; ^j gesynhywu C; ^k ymbe C; ^{l-l} oppæt Ko; ^m hig C; ⁿ byman C; ^o forburnon C; ^{p-p} ealra þara manna C; ^q þam C; ^{r-r} buton þara gesinhyna C; ^s ymbe C; ^t mergenne C; ^u þa het C; ^v bysceop C; ^w cuman to C; ^{x-x} hig myd hwamhig C; ^{y-y} hyra huse gescyldon C; ^z frecednysse C; ^a hig C; ^b om C; ^c geeamod C; ^d hig C; ^e yfelum C; ^f scyncræfte C; ^g hig C; ^h hig C; ⁱ scincraeftas C; ^j ne cuðon C; ^k hig C; ^l nænegum C; ^m naht C; ⁿ gegearnod C; ^o næfdon C; ^p buton C; ^q hig C; ^r columban C; ^s onget C; ^t bysceop C; ^u hyra C; ^v frecednysse C; ^w forþam þe C; ^x hig C; ^{y-y} dydon on þamhuse C.

10 June: Barnabas

101. On ðone^a teogeþan^b dæg^c þæs monðes bið Sancte Barnabes tid; se wæs Cristes apostola discipul, forðæm^d his noma^e is gereagt^f on Læden^g filius consolationis, ðæt is on ure geþeode frofre sunu. He wæs acenned on ^hCypro þæm ealonde^h, ond he wæs diacon æfter þære ealdan æ þeaweⁱ. Ac he þa gelyfde on Crist ond bebohte^j his lond^k, ond þæt wearð^l gesealde ^mHælendes ðegnum^m, ond ferde mid Pawleⁿ ^ofeorr ond wide geond middangeard^o, ond monige þeoda^p gelærde to Godes geleafan. Ond on ^qþara anre^q him mon sealde attor drincan, ond ^rhim þæt hwæpre^r ne eglede.

101. ^a þam C; ^b teoðan C; ^c dæge C; ^d om C; ^e nama C; ^f gereht C; ^g lyden C; ^{h-h} cypra þame ealande C; ⁱ þeawum C; ^j he sealde C; ^k land C; ^l weorð C; ^{m-m} þæs hælendes þances C; ⁿ paule C; ^{o-o} wyde geond bysne myddaneard C; ^p þeode C; ^{q-q} þære anre þeode C; ^{r-r} hwæðre hym þæt nan þing C.

judge commanded the prison-guard to be killed with a sword, for his faith, and the wife and the daughter to be thrown into a pit and killed there by stoning.

9 June: Columba of Iona

100. On the ninth day of the month is the feast of the holy priest St Columba, whom the Gaels call Colum Cille; he came from the Gaels to Britain, and introduced the Picts to baptism, and constructed a monastery for them [or ‘himself’] on the island which is called Hii [i.e. Iona], and he worked many heavenly miracles. One of his miracles was that a married couple were talking about him all night, until sleep overcame them. Then the village began to burn during the night. Then the houses of all people burnt down that were in that village, except for that of the couple who had been talking about him. Then in the morning the bishop of those people summoned the couple to him, and asked them by what means they had protected their house against the dangerous fire, and said that they had either merited it from God with good deeds, or that they had done it with nasty witchcraft. Then they said that they neither knew witchcraft, nor had they particularly earned it from God with any good deeds, except for the one thing, that they had been talking about the holy man St Columba during that night. Then the bishop realised that their house had been protected by that from the dangerous fire — because they had commemorated the saint in that house.

10 June: Barnabas

101. On the tenth day of the month is the feast of St Barnabas; he was a follower of Christ’s apostles, which is why his name in Latin is *filius consolationis*, which in our language means ‘the son of consolation’. He was born in the island of Cyprus, and he was a minister according to the custom of the old law [or ‘Old Testament’]. But he then believed in Christ and sold his land, and donated the proceeds to the followers of the Saviour, and he travelled with Paul far and wide throughout the world, and introduced many nations to God’s faith. And in one of them one gave him poison to drink, but it did not harm him.

15 June: Vitus and Modestus

102. On þone fifteogþan^a dæg þæs monðes bið Sancte Uites þrowung; he wæs seofon geara^b cniht ða he campode for Criste. Ærest his fæder c^cmid medum hine wolde^c d^doncerran from^d Cristes geleafan; ða ne mihte he. Ða sealde he hine Ualerianum^e þæm^f gerefan, ond he hine swencte mid ^gwitum, ond^g he ^hhine ne mihte^h oferswiðan. Ða ætywdeⁱ Drihtnes^j engel ond hine gelædde to sumum^k sæ, ond his festerfæder^l mid hine^m. ⁿÞær hiⁿ gemetton^o scip, ond ^pon þæm se engel hi lædde^p of Lucania^q þære mægðe ofer þone^r sæ on oþer land. Þær he gehælde Dioclitianus sunu ðæs caseres ^sfrom deofolseocnesse^s, ond se casere him bead gold ond seolfor ond deorwyrðe gerefan^t ond half^u his rice ^vwið þon^v þe he forlete Cristes geleafan, ond he þon^w wiðsoc. Þa het se casere meltan^x ^yon hwere^y lead ond scipteora^z ond pic, ond he het þone cniht on þæs hweres ^awelm asetton^a, ond him þæt no^b ne geeglede^c. Ac^d Godes engel hine þa gelædde ond his festerfæder^e mid hine^f, Sanctum Modestum, on þæs flodes neaweste se is cweden Siler. Ðær ^ggesegon Cristne^g men ^hheora sawle^h fleoganⁱ to heofonum^j swa swa culfran, ond hi^k wæron seofon siðum hwittran^l þonne snaw. Ond earnas heoldon ^mða lichoman^m ðær þreoⁿ dagas, ^ooþ þæt^o þær com to sum arfæst^p wif ofer þone flod, seo wæs on noman^q Florentia. Ond hire þa ætywde þæs cildes gast on ^rþæm wættre^r ^sþæm wife^s, ond het ^thi bebyrgan heora lichoman^t, ond heo þa hi^u bebyrgde^v on þære stowe seo is cweden^w Marianus.

102. ^a fifteoðan C; ^b geare C; ^{c-c} hyne wolde myd medum C; ^{d-d} oncyrran fram C; ^e ualeriane C; ^f þam C; ^{g-g} wytum ac C; ^{h-h} ne myhte hyne C; ⁱ ætywde hym C; ^j dryhtenes C; ^k sumre C; ^l fosterfæder C; ^m hym C; ⁿ⁻ⁿ Þær hyg C; ^o gemytton C; ^{p-p} se engel hig gelædde on þæt C; ^q luciana C; ^r þa C; ^{s-s} fram deofolseocnysse C; ^t gegyrlan C; ^u healf C; ^{v-v} wiðþon Ko; ^w þan C; ^x myltan C; ^{y-y} om C; ^z pictyran C; ^{a-a} wylm asettan C; ^b na C; ^c eglede C; ^d ah B, ac se C; ^e fosterfæder C; ^f hym C; ^{g-g} gesawon crystene C; ^{h-h} hyra sawla C; ⁱ fleon C; ^j heofenum C; ^k hig C; ^l hwitran C; ^{m-m} heora lichaman C; ⁿ þry C; ^{o-o} oþþæt Ko; ^p arwyrðe C; ^q naman C; ^{r-r} þam wætere C; ^{s-s} om C; ^{t-t} bebyrgean hyra lichaman C; ^u hig C; ^v gebyrigde C; ^w gecweden C.

16 June: Ferreolus and Ferrucio

103. On ðone sextegðan^a dæg þæs monðes bið þara^b eadigra weora^c ðrowung Sancte Fereones^d ðæs mæssepreostes ond Sancte Feruciones ðæs diacones, ða þrowedon martyrdom^e for Criste on þære ceastre Bisoncensi^f under ^gClaudium þæm^g gerefan. Se wolde ^hhi mid^h feo beswican þæt hiⁱ Criste wiðsocan^j; ^kða hi^k þæt ne gepafedon, þa het he him ða tungan forceorfan. Ac hi^l spræcon butan tungan, swa hi^m ær dydon, ond God heredon. Þa het he ⁿhi sleaⁿ mid sweorde^o, ond hi^p þa onsendon heora^q gastas, ond þær ^rþa com^r micel wynsum stenc. Ond Cristne^s men bebyrgdon^t ^uheora lichoman^u on ðæm^v ylcan scræfe þær hi^w ær Gode^x þeowodon^y.

103. ^a syxteoðan C; ^b þæra C; ^c wera C; ^d ferreones C; ^e om. C; ^f þe hatte bisoncensi and C; ^{g-g} claudia þam C; ^{h-h} hig myd C; ⁱ hig C; ^j wyðsocen C; ^{k-k} ac hig C; ^l hig C; ^m hig C; ⁿ⁻ⁿ hig ofslea C; ^o swurde C; ^p hig C; ^q hyra C; ^{r-r} com þa C; ^s crystene C; ^t bebyrigdon C; ^{u-u} hyra lichaman C; ^v þam C; ^w hig C; ^x on gode C; ^y þeowodon C.

15 June: Vitus and Modestus

102. On the fifteenth day of the month is the passion of St Vitus; he was a boy of seven years when he was martyred for Christ. First his father tried to convert him from Christianity with bribes, but he did not succeed. Then he handed him over to the reeve Valerianus, and he afflicted him with tortures, but he could not overcome him. Then an angel of the Lord appeared and led him to some sea, and his fosterfather with him. There they found a ship, and on that the angel led them from the province of Lucania across the sea to another country. There he cured the son of the emperor Diocletian from obsession by the devil, and the emperor offered him gold and silver and precious garments and half his empire, provided that he would renounce Christianity, and he still refused. Then the emperor commanded lead, and tar and pitch to be melted in a cauldron, and he commanded the boy to be put into the boiling cauldron, but it did not harm him at all. But God's angel then led him and his fosterfather, St Modestus, with him to the vicinity of the river which is called Siler [i.e. Sele]. There some Christians saw their souls fly to heaven like doves, and they were seven times whiter than snow. And eagles guarded the bodies there for three days, until an honourable woman arrived across the river, who was called Florentia. And the child's spirit appeared to her — to the woman — on the water, and commanded her to bury their bodies, and she buried them then in the place which is called Marianus.

16 June: Ferreolus and Ferrucio

103. On the sixteenth day of the month is the passion of the blessed men St Ferreolus, the priest, and St Ferrucio, the deacon, who suffered martyrdom for Christ in the city of Bisontium [i.e. Besançon] under Claudius the reeve. He wanted to beguile them with money to renounce Christ; when they refused, he commanded their tongues to be cut out. But they were able to speak without tongues in the same way as they had done before, and praised God. Then he commanded them to be killed with the sword, and they then gave up the ghost, and there came a powerful, pleasant smell then. And Christians buried their bodies in the same cave where they had previously served God.

17 June: Nicander

104. On ðone seofontegðan^a dæg þæs monðes bið Sancte Nicandes tid þæs martyres, ðæs gemynd sceal beon mærsad^b mid mæssesongum^c, and his mæsse bið geseted on ðæm eldran^d mæssebocum.

104. ^a seofonteoðan C; ^b mærsod C; ^c mæssesangum C; ^{d-d} þam yldran C.

17 June: Blastus

105. Ond on þone ylcan dæg bið Sancte Blastes ðrowung^a þæs martyres on Rome; se prowade^b fyres bryne for Criste, and tu^c hund^d Cristenra monna^e mid hine^f ^gond tu^g and syxtig.

105. ^a tyd and þrowung C; ^b þrowode C; ^c twa C; ^d hundred C; ^e manna C; ^f hym C; ^{g-g} and twa C

18 June: Mark and Marcellian

106. On ðone eahtategðan^a dæg þæs monðes bið þara^b æþelra weru ðrowung Sancte Marces^c and Sancte Marcellianes^d, þæt wæron gebroþra^e and hi^f wæron begen Cristene. Þa behead Dioclitianus se casere ðæt hi^g guldon deofolgyld^h, opþe hiⁱ man beheafðade^j. Ða hi^k þa eodon to þære beheafðunga^l, þa com him ongean wepende^m fæder ond modorⁿ and ^ohiora wif tu^o mid monegum^p cildum, ond halsedon ^qhi þæt hi^q forletan^r ðone Cristes geleafan. Ða oncierde^s him ^tseo gehygd^t to deofolgyldde. Þa ongeat^u þæt Sanctus Sebastianus se Cristna^v wer, ða ongan he him^w secgan hu lytel ond hu scomlic^x ðæs monnes^y lif bið her on worolde^z, ond hu long^a ond hu ondryslic^b þæt ece wite bið, ond hu wuldorlic^c seo ece eadignes^d bið, ^eoþ ðæt^e him ^fseo heorte eff^f to Criste gecerde^g. Ond^h hiⁱ þa gecyston hiⁱ, ond ða^k wæron for Criste gemartyrad^l.

106. ^a ehtateoðan C; ^b þæra C; ^c marce C; ^d marcelline C; ^e gebroðor C; ^f hig C; ^g hig C; ^h deofolgyldum C; ⁱ hig C; ^j beheafðode C; ^k hig C; ^l beheafðunge C; ^m om. C; ⁿ modor C; ^{o-o} hyra twa wif C; ^p manegum C; ^{q-q} hig þæt hig C; ^r forleton C; ^s oncyrde C; ^{t-t} se hyht C; ^u onget C; ^v cristena C; ^w heom C; ^x sceort C; ^y mannes C; ^z worulde C; ^a lang C; ^b ondrysenlic C; ^c wundorlic C; ^d eadignys C; ^{e-e} oþðæt Ko; ^{f-f} eft seo heorte C; ^g gecyrde C; ^h om. C; ⁱ hig C; ^j hig C; ^k hig þa C; ^l gemartyrode C.

19 June: Gervase and Protase

107. On ðone nygentegðan^a dæg ðæs monðes bið þara^b haligra gebroðra tid Sancte Geruasi ond Sancte^d Protasi. Hi^e wæron getwinnas ond heora^f fæder noma^g wæs Uitalis^h ond heoraⁱ modor Ualeriae^j, ond hie^k wæron ^lbu Gode^l swiðe gecorene, ond æfter heora^m geleornesseⁿ Astachius^o se gesið^p ^qnedde hi^q þæt hi^r Criste wiðsocan^s. Þa hi^t þæt ne gepafedon, þa het he swingan þone Geruasi ^uoþ þæt^u he his gast onsende,

107. ^a nigonteoðan C; ^b þæra C; ^c sancti C; ^d sancti C; ^e hig C; ^f hyra C; ^g nama C; ^h uitalis C; ⁱ hyra C; ^j nama wæs ualeria C; ^k hig C; ^{l-l} gode butu C; ^m hyra C; ⁿ gewytennysse C; ^o astaccius C; ^p syð C; ^{q-q} nydde hig C; ^r hig C; ^s wyðsocon C; ^t hig C; ^{u-u} oþþæt Ko;

17 June: Nicander

104. On the seventeenth day of the month is the feast of the martyr St Nicander, whose commemoration shall be celebrated with masses, and his mass is included in the older massbooks.

17 June: Blastus

105. And on the same day is the passion of the martyr St Blastus in Rome; he suffered martyrdom by fire for Christ, and 262 Christians with him.

18 June: Mark and Marcellian

106. On the eighteenth day of the month is the passion of the noblemen St Mark and St Marcellian, who were brothers and they were both Christians. Then emperor Diocletian commanded that they worship pagan idols, or they would be beheaded. When they then went to the beheading, their weeping father and mother and their two wives with many children came towards them, and implored them to abandon Christianity. Then their thoughts turned to pagan devil-worship. When St Sebastian, the Christian man, saw that, he began to tell them how insignificant and how shameful man's life is here in the world, and how long and how terrible eternal torment is, and how glorious eternal bliss is, until their hearts turned back towards Christ. And then they kissed, and then suffered martyrdom for Christ.

19 June: Gervase and Protase

107. On the nineteenth day of the month is the feast of the holy brothers St Gervase and St Protase. They were twins and their father's name was Vitalis and their mother's Valeria, and they were both very acceptable to God, and after their death Astachius the governor forced them [i.e. Gervase and Protase] to renounce Christ. When they refused, he commanded Gervase to be beaten until he gave up the ghost,

ond^v þone Protasi beheafðian. Ond^w æfter monegum^x gearum heora^y gastas æteawdon^z Ambrosie ^aðæm biscope^a, ond him getæht<on>^b ¹⁷⁸ ^cheora lichoman^c on eorðan gehydde^d. Ond he þa ^ehi hof up^e ond getimbrede cyricean^f on heora^g naman, ond þa lichoman^h on þa ⁱgesette onⁱ Mediolana þære ceastre.

^v and he het C; ^w and þa C; ^x manegum C; ^y hyra C; ^z ætywdon C; ^{a-a} þam bysceope C; ^b getæhte B, getæhton C, getæht<on> He, Ko; ^{c-c} hyra lichaman C; ^d ahydde C; ^{e-e} hig up adyde C; ^f þar cyrcan C; ^g hyra C; ^h lichaman C; ⁱ⁻ⁱ asette in C.

22 June: James the Less

108. On ðone twa^a and twentegðan^b dæg þæs monðes bið þæs apostoles ond þæs Godes ærendwracean^c gemynd ^dþe on gewritum is^d nemned Iacobus Alphe^e; þæt^f wæs Cristes modergan^g sunu, Sancta Marian sweostorsunu^h, forþon he is cweden on gewritum frater Domini, Drihtnes broþor; ond æfter Drihtnes upastignesseⁱ he wæs biscop^j on Hierusalem. Ne æt he næfre flæsc, ne he win ne dranc, ne he wyllenra hrægla breac^k ac linenra ealra^l ¹⁷⁹, ne he bæpes^m gymdeⁿ, ne he his loccas mid scearum wanode^o, ne his^p beard mid seaxe scear^q. Ac he a singallice him to Gode gebæd ðæt him ^rseo hyd aheardod wæs^r on ðæm^s cneowum, swa olfendan ^tcneo beoð^t. ðone Iacobum Iudaea^u leorneras ofslogan^v for Cristes læppum mid webwyrhtan rode. Ac ^wseo his^w unsynnige cwalu wæs swa gewrecen þæt sona coman^x mid weorode^y twegen caseras fram Rome ond towurpon ealle ða burh Hierusalem, ond ^zþa þe ðær oneardadan¹⁸⁰ slogan^z, ond mid hungre acwealdan^a, ond onweg bebohton^b.

108. ^a twa and twa C; ^b twentigoðan C; ^c ærendracean C; ^{d-d} se ys cweden on gewritum and C; ^e alfei C; ^f se C; ^g modrian C; ^h swustersunu C; ⁱ upastigennysse C; ^j bysceop C; ^k ne breac C; ^l anra C; ^m baðes C; ⁿ ne gymde C; ^o ne wanode C; ^p he hys C; ^q ne scær C; ^{r-r} wæs seo hyd aheardod C; ^s þam C; ^{t-t} cneow byð C; ^u iudea C; ^v ofslogon C; ^{w-w} hys seo C; ^x comon C; ^y werode C; ^{z-z} ofslogon þa ðe þær onear eardedon C; ^a acwealdon C; ^b gesealdon C.

22 June: Alban

109. On ðone ilcan dæg bið Sancte Albanes ðrowung, se þrowade^a on þisse Breotone^b martyrdom for Criste. Ðurh sumne preost he wæs gelæred to Godes geleafan; þa bebead sum hæþen ealdorman^c his cæmpum^d þæt hī sohton þone preost on Albanes huse. Ða^f dyde Albanus on hine þæs preostes cæppan ^gond eode ongean þæm cæmpan^g, ond hī^h hine gebundon ond læddon to þæmⁱ deman, ond se hine mid^j miclum witum preade þæt he Criste wiðsoce. Þa he þæt ne gepafode, þa het he hine lædan upp^k on sume dune ond hine þær beheafðian. Þær Albanus abæd æt Gode þæt þær færinga com ^lupp wætres welle^l beforan his fotum. Ond ^mþæm menn^m ðe hine ⁿbeheafðade, þæmⁿ sona afeollan^o þa eagan ^pbu of þæm^p heafde. Seo stow þær Albanus ðrowade^q is neah ðære ceastre þe Bryttwalas^r nemdon^s Uerolamium^t, ond Ængla^u þeod ^vnemnað nu Wætlingaceaster^v.

109. ^a þrowode C; ^b brytene C; ^c ealdorman C; ^d cempum C; ^e hig C; ^f and þa C; ^{g-g} om C; ^h hig C; ⁱ þam C; ^j om C; ^k up C; ^{l-l} up wæteres wylle C; ^{m-m} þammen C; ⁿ⁻ⁿ beheafðode C; ^o afeollon C; ^{p-p} buto of þam C; ^q geprowode C; ^r brytwealas C; ^s nemnað C; ^t uerola imu C; ^u engla C; ^{v-v} hig nemnað wealyngaceaster C.

and St Protase to be beheaded. And after many years their ghosts appeared to Bishop Ambrose, and showed him their bodies hidden in the ground. And then he exhumed them and built a church in their names, and placed the bodies in it in the city of Mediolana [i.e. Milan].

22 June: James the Less

108. On the twenty-second day of the month is the commemoration of the apostle and God's messenger who in the literature is called Iacobus Alphei ['James son of Alpheus']; that was the son of Christ's maternal aunt, St Mary's nephew, wherefore he is called *frater Domini* in the literature, the Lord's brother; and after the Lord's ascension he was bishop in Jerusalem. He never ate meat, nor drank wine, nor wore woollen garments, but only linen ones, nor did he bother about bathing, nor cut his hair with scissors, nor trimmed his beard with a knife. But he constantly prayed to God, so that the skin on his knees had become hardened, like the knees of a camel are. Jewish scholars beat James to death with a fuller's pole, out of hatred towards Christ. But his unprovoked murder was avenged in that two emperors soon came with an army from Rome and destroyed the whole city of Jerusalem, and murdered those who lived there, and starved them to death, and sold them off into slavery.

22 June: Alban

109. On the same day is the passion of St Alban, who suffered martyrdom here in this Britain for Christ. He had been introduced to Christianity by a priest; then a pagan prefect commanded his soldiers that they should look for the priest in Alban's house. Then Alban put on the priest's cloak and went to meet the soldiers, and they tied him up and brought him before the judge and he forced him under great torments to renounce Christ. When he refused, he commanded him to be led up on a hill and to be beheaded there. Alban obtained from God that suddenly a surge of water came up there before his feet. Both the eyes soon fell out of the head of the man who had beheaded him. The place where Alban suffered is near the city which the Britons called Verolanium, and the English now call Wætlingaceaster [i.e. St Albans].

23 June: Æthelthryth

110. On ðone ðreo ond twentegþan^a dæg þæs monðes bið þære halgan cwene geleornes^b Sancte Æbeldrype^c; seo wæs twam werum gebrydod^d, ond hwæþre heo wæs clæne fæmne. Ærest heo wæs gebrydad^e Tondberhte^f, Suðgerwa^g ealdormen, ond æfter þæm^h heo wæs sealdⁱ Ecgferðe^j to cwene, Norðanhymbra^j cyninge, forþon þe heo wæs Onnan^k dohtor, Eastengla cyninges. Ond heo þa wæs twelf gear mid ^lEcgferð þone cyning^l, ond he mid nængum^m ðingum mihteⁿ hire geþoht^o oncerran^p. Þa onfeng heo haligryfte on ðæm^q mynstre ðe is nemned Colodesburh^f. Þæs æfter anum geare heo timbrede fæmnena mynster on ^sðæm londe^s þe we nemn^a<a>ð^t 181 æt Elie. Ond heo wæs þær abbodysse^u, ond breac siððan wyllenra hrægla, ond seldon baðode^v on hatum ^wbæpe butan^w foran to eastrum^x, ond foran to þæm^y ^zfiftigan dæge^z, ond foran to Cristes fullwyhtes^a dæge. Ond seldon on dæge heo eode oftor to gereordum þonne æne, ond fram uhtsanges tid^b 182 heo awunode^c 183 on cierecean^d ^eon hire^e gebede oð dæg. Ond þurh Godes gast heo self^f ær foresægde^g hwonne heo sceolde of middangearde^h leoranⁱ, ond heo þa geleorde^j; ond heo wæs sextene^k gear on eorðan bebyrged. Ond þa mon^l eft þone lichoman^m ⁿupp dydeⁿ, þa wæs he^o swa ungebrotnad^p gemeted, swa heo ðy ilcan dæge wære forðfered. Ond hire wæs micel wund open on ^qðæm swyran^q ða ^rheo mon^r on byrgenne^s dyde, ond þa hi^t mon eft ^uup dyde^u ^vof þære byrgenne^v, ða wæs hit gebatad^w þæt þær næs butan^x seo ^yswaðu on^y.

110. ^atwentigoðan C; ^bgewytenys C; ^cæðelpryðe C; ^dforgifen to bryde C; ^eforgifen C; ^ftondbyrhte C; ^gsuðgyrwa C; ^hþam C; ⁱgeseald C; ^{j-j}norðhumbra C; ^kannan C; ^{l-l}ecgferðe þam cyninge C; ^mnænegum C; ⁿne myhte C; ^ogeþanc C; ^poncyrran C; ^qþam C; ^rcoludesburh C; ^{s-s}þam lande C; ^tnemneð B, Ko, nemnað C; ^uabbudesse C; ^vheo baðode B with the he written on erasure Be and the o suprascript Ba, baðode C, <he>o' baðode Ko; ^{w-w}baðe buton C; ^xeastron C; ^yþam C; ^{z-z}fiftigoðan dæg C C; ^afulwyhtes C; ^btid B, tyde C, tide Herz, tid Ko; ^ca wunode Ko; ^dcyrca C; ^{e-e}æt hyre C; ^fsylf C; ^gforesæde C; ^hmyddanearde C; ⁱgewitan C; ^jgewat C; ^ksyxtyne C; ^lman C; ^mlichaman C; ⁿ⁻ⁿuppyde Ko; ^oheo C; ^pungebrotnod C; ^{q-q}þam sweoran C; ^{r-r}hig man C; ^sbyrgene C; ^thig C; ^{u-u}updyde Ko; ^{v-v}om C; ^wgehalod C; ^xbuton C; ^{y-y}wundswaðu gesyne C.

24 June: The Birth of St John the Baptist

111. On ðone feower ond twentegðan^a dæg þæs monðes bið Sancte Iohannes acennes^b þæs fulweres^c; se wæs acenned sex^d monðum ær Crist, ond Gabrihel^e se heahengel bodade^f his acennesse^g ond sægde^h his fæder his nomanⁱ ^jær þon^j he acenned wære. Ðes Iohannes wæs mara^k ðonne ænig oþer mon^l buton Criste. Ealle heahfæderas ond Godes witgan^m he ⁿup oferhlifaðⁿ, ond ealle þa^o apostolas ond martyras he foregongeð^p, ond æghwylcne^q þara^r þe wæs of were ond of wife acenned. He com beforan Criste on middangeard^s, swa se morgensteorra cymð beforan þære sunnan, swa swa bydeð^t beforan deman cymð, and swa swa byme clypað beforan cyninge.

111. ^atwentigoðan C; ^bacennednys C; ^cfulluhtres C; ^dsyxC; ^egabriel C; ^fbodode C; ^gacennednysse C; ^hsæde C; ⁱnaman C; ^{j-j}ær þam þe C; ^kmyd maria oftor C; ^lman C; ^mwyrgan C; ⁿ⁻ⁿupoferhlifað Ko; ^oom C; ^pforegangeð C; ^qæghwylcne C; ^rþæra C; ^sB breaks off after middan; ^tfricca suprascript Ca.

23 June: Æthelthryth

110. On the twenty-third day of the month is the death of the holy queen St Æthelthryth; she was married to two men, and nevertheless she was a chaste virgin. First she was given in marriage to Tondberht, the ealdorman of the South Gyrwans, and later she was given to Ecgrith as his queen, the king of the Northumbrians, because she was Anna's daughter, the king of the East Angles. And then she was with Ecgferth for twelve years, and he could by no means change her mind. She then took the veil in the monastery which is called Colodesburh [i.e. Coldingham]. And then after one year she established a community of virgins on the land which we call Ely. And there she was an abbess, and then used to wear woollen garments, and she rarely bathed in hot water except before Easter, and before the fiftieth day [i.e. Pentecost], and before the day of Christ's baptism [i.e. Epiphany]. And during the day, she rarely had a meal more than once a day, and from the time of matins she stayed in church, praying, until it was day. And through God's spirit she herself predicted when she would depart from the world, and she did then depart; and she was buried in the ground for sixteen years. And when her body was exhumed again, it was found to be as undecayed, as if she had died that same day. And a large wound had been open on her neck when she had been put in the grave, and when she was later exhumed from the grave, it had healed, so that there was nothing but a trace.

24 June: The Birth of St John the Baptist

111. On the twenty-fourth day of the month is the birth of St John the Baptist; he was born six months before Christ, and the archangel Gabriel foretold his birth and told his father his name before he was born. This John was greater than any other man except for Christ. He towers high above all patriarchs and God's prophets, and he ranks before all the apostles and martyrs and each one of those who was born of man and of woman. He came into the world before Christ, like the morning star appears before the sun, like a beadle walks before the judge, and like a trumpet sounds ahead of the king.

Iohannes wæs se engel se ðe eode beforan Gode, forþan ðe God wolde þa forð gangan¹⁸⁴ on menniscne lichaman. Þy syxtan monðe Iohannes fahnode on hys modor ymnoðe, þa Sancta Maria eode into hys meder Elizabethe; myd þy he getacnode Crist cumenne in þære clænan fæmnan ymnoð. Þæt wæs hræd ærendraca, se tylode to secganne hys ærndunge ær þon þe he lyfde. Ne genyhtsumað ænygum men to asecganne þæs acennedan engles mægen Iohannes.

24 June: Summer Solstice

111a. On þone ylcan dæg byð solstitia, þæt ys on ure geþeode sungiht, forþon ðe seo sunne standeð¹⁸⁵ on mydre lyfte. Swa Sanctus Arculfus sagað þæt he gesawe on Hierusalem ane syle on myddre þære ceastre, seo wæs aseted on þære stowe þær se deada man acwycode, þa hym man Dryhtnes rode ^aofer sette^a. Þonne gelympeð þæt wundorlice¹⁸⁶ on þæs sumeres sungiht on mydne dæg, þonne seo sunne byð on þæs heofones mydle, þonne nafað seo syl nænige sceade. Þonne þæs sungihtes beoð þry dagas forð aurnen and se dæg byð hwene scyrtra, þonne hafað seo syl ærest lytle sceade, ond swa þa dagas forð onsceortiað, swa byð þære syle sceade lengra. Þeos syl cypeð þæt Hierusalem seo ceaster ys geseted on myddre eorðan, and heo ys cweden umbilicus terre, þæt ys eorðan nafola, forþam on mydne sumor on mydne dæg scyneð seo sunne of myddum heofone gelyce on æghwylce healfe ymbe þa syle seo standeð on mydre eorðan.

111a. ^{a-a} ofersette Ko.

25 June: Luceia and Auceia

112. On þone fif and twentigoðan dæg þæs monðes byð Sancte Lucian tyd; þæt wæs haliges hades fæmne on Rome, ac heo wæs gehergod fram ælpeodegum cyninge, se wæs on naman Aceia. Heo wæs swyðe fæger fæmne. Þa wolde se cyning hig gewemman myd hys fyrenlustum, and þa cwæð heo to hym: 'Ic hæbbe mycelne brydguman, þæt ys Cryst, se gewrycð^a raðe mynne teonan on ðe.' Þa yrsode se cyning wyð hig ærest, ac þa ^bæt nehstan^b he ongan hyre arian and het hyre getymbrian medomlic hus¹⁸⁷, on þæt nænig wer næfde ingang, and he hyre sealde seofon mædeno þæt hyre þenodon, and heo þær þeowode Gode on fæstenum and on gebedum. Þonne swa oft swa se cyning wolde feras to gefeohte wyð hys feondum, þonne ferde he ærest to þysse Crystes fæmnan and bæd hig þæt heo for hym^c gebæde to hyre Gode. Þonne dyde heo swa, þonne afylde he symle hys fynd, and he com eft ham symle gesund and gesygefæsted. Þa æfter twentigum gearum, þa ætywde þysse fæmnan heofonlicu gesyhð and hyre bebed þæt heo ferde eft to Rome; þa geprowode heo þær martyrdom for Cryste. Þa eode se cyning to Romeburge gerefan, to þam ylcan þe hig ær gemartyrode, and bæd þæt he hete hyne beheafðian. Þa frægn se burhgerefa hyne hwæt he wære. 'Ic eom Aceia, mynre þeode cyning.' Þa cwæð se gerefa: 'Hu myht

112. ^a gewrycð Ko, gewrycð Herz; ^{b-b} ætnehstan Ko; ^c e suprascript Ca.

John was the angel who walked before God, because God wanted to move into a human body. In the sixth month John kicked with joy in his mother's womb, when St Mary came to visit his mother Elizabeth; by that he marked that Christ had arrived in the womb of the chaste virgin. That was a speedy messenger, who wanted to tell his message before he had been born. It is impossible for any man to describe the virtue of the incarnate angel John.

24 June: Summer Solstice

111a. On the same day is solstitium, which in our language is 'solstice', because the sun stands in the middle of the sky. That is what St Arculf says — that he saw in Jerusalem a column in the middle of the city, which was situated in the place where the dead man was restored to life, when the Lord's cross was placed over him. Then, amazingly, it happens during the summer solstice at midday, that when the sun is in the middle of the sky, the column does not have any shadow. When three days have passed since the solstice and the day is a bit shorter, the column first has a little shadow, and as the days gradually become shorter, the column's shadow grows longer. This column demonstrates that the city of Jerusalem is positioned in the middle of the earth, and it is called *umbilicus terrae*, that is 'the navel of the earth', because in midsummer at midday the sun shines from the middle of the sky equally on all sides around the sundial which stands in the middle of the earth.

25 June: Luceia and Auceia

112. On the twenty-fifth day of the month is the feast of St Luceia; that was a virgin in holy orders in Rome, but she was captured by a foreign king, who was called Auceia. She was a very beautiful virgin. Then the king wanted to put her to shame with his sexual desires, and she then said to him: 'I have a great bridegroom, that is Christ, who will quickly avenge my abuse on you.' Then the king was first annoyed at her, but eventually began to show her some respect and commanded a small but worthy house to be built for her, to which no man had access, and he gave her seven girls to wait on her, and she served God there in fasting and prayer. Then whenever the king wanted to go into battle against his enemies, he first went to this virgin of Christ and asked her to pray to her God for him. When she did so, he always destroyed his enemies, and he always came home again, unharmed and victorious. Then after twenty years, a heavenly vision appeared to this virgin and told her to go back to Rome; then she suffered martyrdom there for Christ. Then the king went to the governor of the city of Rome, to the same one who had earlier martyred her, and asked him to have him beheaded. Then the governor asked him what he was. 'I am Auceia, the king of my people.' Then the governor said: 'How can you die for Christ;

þu for Cryste sweltan; nu ðu eart hæðen.' Þa cwæð se cyning: 'Ic gelyfe þæt mynes blodes agotenys me gelæde on Godes gesyhðe.' And þa on þære Godes andetnysse he geendode hys lyf.

26 June: John and Paul

113. On þone syx and twentigoðan dæg þæs monðes byð þæra æðelra wera gemynd Iohannes and Paules, þæra lichoma restað on Romebyrig. Hig wæron acennede of Constantines sidan¹⁸⁸ þæs myclan caseres, þæt ys of gestreonde, and hig wæron swyðe Crystene weras. Ac Iulianus se hæðena casere ongan hig nydan þæt hig deofolgyldum guldon and þam gelyfdon. Þa hig þæt ne geþafedon, þa sende he hig Terrentianum hys cempa ealdormen, and se het anne seað adelfan on nyht bynnan hyra huse. And he bebead þæt hig man on þam beheafdode, swa þæt ne wæs nænig tacen hyra cwale ofer eorðan gemeted. Þa sona forwearð Iulianus se casere; æfter þysum com an stræl of heofenum and hyne gewundode on hys oðer gewenge, and he þa swealt sona. And þæs mannes sunu awedde, þe hig ær beheafdode.

29 June: Peter and Paul

114. On þone nigon and twentigoðan dæg þæs monðes byð þæra eadigra apostola þrowung Petrus and Paulus, þa Neron se casere on Rome acwealde, Petrus on rode and Paulus myd sweorde.¹⁸⁹ Þas weras syndon þa twegen candelstafas þa lyhtað beforan Gode, and hig habbað swa mycele myhte þæt hig maƿon þone heofon belucan þam ðe hig wyllað, and eac in lætan þa ðe hig wyllað, forþam ðe hyra tungan syndon heofena rices cæƿan. Þas weras Petrus and Paulus wæron oft syððan æfter hyra þrowunge for mannum¹⁹⁰ gesewene on Crystenra manna geendunge, hwylum begen samod, hwylum hyra oðer onsundrum. And on þam cyrcum þe on hyra naman gehalgode syndon, ge æt Rome, ge feor ge wide geond myddaneard, ma heofonlicra wundra gewurdon þonne ænig deadlic man asecƿan mæge.

29 June: Cassius

115. On þone ylcan dæg byð þæs bisceopes gewytennys se wæs nemned Sanctus Cassius. He wæs on þære byrig seo wæs haten Narmenti. Þæs bisceopes þeaw wæs þæt he sang æghwylce dæge mæssan Gode to lofe myd swyðe mycelre meagolmodnysse and myd wependum tearum, and he wæs swyðe ælmysgeorn. Þa ætywde ure Dryhten on nyht sumum mæssepreoste, and hyne het gangan and secƿan þam byscope þæt he ne geswyce na þæs þe he to Gode dyde, and he cwæð to hym: 'Saga hym þæt he cymð to me æt þæra apostola tyde Petrus and Paulus, and ic hym gylde hys mede.' Þa ne dorste se mæssepreost þæt þam byscope secƿan, forþam ðe hyt wæs þa þære tyde neah. Þa ætywde Drihten eft þam mæssepreoste, and hyne myd wordum þreade, and hyne het secƿan þa ylcan word þe he hym ær bebead. And þa gyt agælde se mæssepreost hyt, and hyt hym ne sæde. Þa ætywde hym Dryhten þryddan syðe, and hyne þa þreade myd þearlwyslicere swingle for hys ungehyrsumnysse. Þa eode se mæssepreost to þam byscope, and sæde þæt hym beboden wæs, and onfeold

you are still a pagan.' Then the king said: 'I believe that the shedding of my blood will lead me into the sight of God.' And then, professing God, he ended his life.

26 June: John and Paul

113. On the twenty-sixth day of the month is the commemoration of the noblemen John and Paul, whose bodies rest in the city of Rome. They were descended from the side, that is from the family, of the great emperor Constantine, and they were devout Christians. But the pagan emperor Julian began to force them to worship devils and to believe in them. When they refused, he sent them to Terentianus, the prefect of his soldiers, and he commanded a pit to be dug at night inside their house. And he commanded that one should behead them in that, so that there no trace of their murder could be found on earth. Then soon afterwards the emperor Julian perished; after that an arrow came from heaven and wounded him in one of his cheeks, and he died at once. And the son of the man who had beheaded them became insane.

29 June: Peter and Paul

114. On the twenty-ninth day of the month is the passion of the blessed apostles Peter and Paul, whom the emperor Nero executed in Rome, Peter on the cross and Paul with the sword. These men are the two candlesticks which shine before God, and they have such great influence that they can lock heaven for anyone they wish, and also let in anyone they wish, because their tongues are the keys of the kingdom of heaven. After their martyrdom, these men, Peter and Paul, were often seen by people at the death scenes of Christians, sometimes both together, sometimes one of them individually. And in the churches which are dedicated in their names, both in Rome and also far and wide throughout the world, more heavenly miracles have occurred than any mortal man can describe.

29 June: Cassius

115. On the same day is the death of the bishop called St Cassius. He lived in the city called Narnia [i.e. Narni]. The bishop's custom was that he sang mass every day in praise of God with great seriousness and weeping tears, and he was a very diligent giver of alms. Then our Lord appeared at night to a priest, and told him to go and tell the bishop to keep going with what he was doing for God, and he said to him: 'Tell him that he will come to me on the feast of the apostles Peter and Paul, and I will pay him his reward.' Then the priest did not dare tell the bishop that, because it was nearly the time [of the feast]. Then the Lord appeared again to the priest and forced him with words, and told him to report the same words which he had commanded him before. And still the priest was neglectful and did not tell him. Then the Lord appeared to him for a third time, and punished him with severe whipping for his disobedience. Then the priest went to the bishop, and reported what had been entrusted to him, and undid his clothes at his shoulders, and showed him the wounds

hys hrægl æt hys sceoldrum, and hym eowde þa læla þære swyngellan þe he from Dryhtne onfeng. Ða wæs se bysceop mycle þig reðran on godum weorcum, þe he ymbe^a þa cuðlican mede gehyrde. Ða æfter seofen gearum se bysceop forðferde naht lange æfter þæm þe he hæfde mæssan gesungen æt þæra apostola tyde, swa hym ær gesæd wæs.

115. ^a suprascript Ca.

30 June: Martial

116. On þone þrytegoðan dæg þæs monðes byð þæs bysceopes gemynd Sancte Marcialis, þone Sanctus Petrus sylf gehalgode and gelærde, and hyne onsende myd twam mæssepreostum to Galwala mægðe, to þære ceastre þe ys nemned Limoux. Ða forðferde þæra mæssepreosta oðer on þam syðfate. Ða cyrde se bysceop eft to Rome and sæde Sancte Petre hu hys syðfæt wæs geletted. Ða cwæð Sanctus Petrus: ‘Gang eft to þære byrgenne, and sege hym þæt he arise and fere myd þe to þære ylcan lare þe ic hym ær bebed.’ Ða wæs hyt eal swa¹⁹¹ geworden, and þa ceastergewaran þurh hyra lare onfengon sona Godes geleafan, þa ðe wæron ær swyðe heardes modes and swyðe torcyrras to Crystes geleafan. And on þære cyrcan gewurdon manege wundru, þe þyses bysceopes lichama on resteð. Þæt wæs þæra wundra sum þæt twegen men¹⁹² on sumum ende þære cyrcan hig geþeoddon hig tosomne myd unrythæmede. Ða wæron hig sona aworpene of þære cyrcan, swa hig sylf nyston hu þæt gedon wæs; næs þær duru ontyned, ne weall tosylten, ne eahþyr l geopenod. And þa ne myhte hyra naðer fram oðrum beon aðyded, ær þam on morgen heora unryhtwysnys wæs geopenod^a eallum folce, and myd þæs folces bene hig wæron gefreod fram þære sceandlican dæde.

116. ^a second o uncertain, letter is obscured by stitching.

The End of June

116a. Ðonne se monoð byð geendod þe we nemnað se Ærra Lyða, þonne byð seo nyht syx^a tyda lang, and se dæg eahtatyn^b tyda lang.

116a. ^a .vi. C; ^b .xviii. C.

The Beginning of July

116b. On þone seofodan monað on geare, þone we nemnað on Lyden Iulius, forþam ðe ealde men hæðene nemdon þone monoð þam naman on þæs caseres arweorðnysse þe Iulius wæs nemned, forþam ðe he wæs on þam monðe acenned. Ðone monað we nemnað on ure geðeode se Æftera Lyða; on þam monðe byð ^aan and þritig^a daga.

116b. ^{a-a} .xxxi. C.

of the whipping which he had received from the Lord. Then the bishop worked even harder on his good deeds, when he heard about the certain reward. Then after seven years the bishop died not long after he had sung mass on the feast of the apostles, as had been said to him earlier.

30 June: Martial

116. On the thirtieth day of the month is the commemoration of the bishop St Martial, whom St Peter himself consecrated and taught, and [he] sent him with two priests to Gaul, to the city which is called Lemouicum [i.e. Limoges]. Then one of the priests died during the journey. Then the bishop returned to Rome and told to St Peter how his journey had been cut short. Then St Peter said: ‘Go back to the grave, and tell him to rise again and go with you for the same preaching with which I had entrusted him earlier.’ That is also what happened then, and through their instruction the townspeople, who earlier had been of a very stubborn mind and very difficult to convert to the Christian religion, soon accepted the faith of God. And in the church, in which the bishop’s body rests, many miracles have occurred. One of the miracles was that two people joined in illicit sex together somewhere inside the church. Then they were soon thrown out of the church, in such a way that they did not know how that had been done; the door had not been opened, nor the wall been torn down, nor the window been opened. And then neither could be separated from the other, before in the morning their wrongdoing had been revealed to all people, and through the crowd’s prayers they were delivered from the shameful deed.

The End of June

116a. When the month is over which we call Ærra Lyða [‘Earlier Mild (Month)’], the night is six hours long and the day eighteen.

The Beginning of July

116b. In the seventh month of the year, which in Latin we call *Julius*, because the ancient pagans called the month by that name in honour of the emperor who was called Julius, because he was born in that month. That month we call Æftera Lyða [‘Later Mild (Month)’] in our language; in that month there are thirty-one days.

2 July: Processus and Martinianus

117. On þone æfteran dæg þæs monðes byð þæra martyra gemynd on Rome Sancti Processi and Sancti Martiniani; be þam sæde Sanctus Gregorius þæt sum æðele wif on Rome and swyðe æwfæst, heo sohte gelome þyssa martyra cyrcan. Ða gemette heo sume dæge þærute standan twegen Godes þeowas on ælþeodiglicum gegyrlan, and þa cwædon hig to hyre: ‘Wif, gif þu secest unc, þonne sece^a wit þe on domesdæge^b, ond þe gegearwiað^c swa hwæt swa wit^d magon.’ Ond þa sona wæron hī alædde^f fram hira^g eagum; ond þæt wif wæs a siððan þy^h aredraⁱ on hire bene, ^jforþon þeⁱ heo onfeng swa cuplicra^k gehata.

117. ^a B resumes here; ^b domesdæg C; ^c gearwiað C; ^d we C; ^e hig C; ^f alæded C; ^g hyre C; ^h þe C; ⁱ anreddor C; ^{j-j} forþam þe C; ^k cuðra C.

[?4] July: Zoe

118. On ðone feorðan^a ¹⁹³ dæg þæs monðes bið þæs halgan wifes gemynd on Rome seo is nemned Soe^b. Seo wæs sex^c winter dumb^d þurh sume mettrymnesse^e; ða Sebastianus^f gesegnade^g hire muð mid Cristes rodetacne, ond þa mihte heo sona spreca. Ond heo onfeng fullwihte^h ond geprowadeⁱ martyrdom for Criste.

118. ^a fiftan C; ^b sancta zoe C; ^c .vi. C; ^d dumba C; ^e mettrumnyse C; ^f sanctus sebastianus C; ^g gesenode C; ^h fulwyhte C; ⁱ geprowode C.

6 July: Octave of Peter and Paul

119. On ðone sextan^a dæg þæs monðes bið þara^b apostola ea<h>tæpa^c dæg Petres^d ond Paules^e, se sceal beon mærsad^f mid mæssesongum^g ond mid godcundum gerynum.

119. ^a syxtan C; ^b þæra C; ^c eatæpa B, æ altered from a and final a altered from e in B, eahtoða C; ^d petrus C; ^e paulus C; ^f mærsod C; ^g mæssesangum C.

6 July: Tranquillinus

120. On ðone ilcan dæg bið þæs martyres ðrowung Sancti Tranquillini; ðæt wæs eald wer ond swiðe æpele on Rome, ond he wæs longe^a ær swiðe earfaðcierre^b to Godes geleafan. Ða geuntrumade^c he mid þære mettrymnesse^d podagre, ðæt is on ure gepeode fotadl, ond he ne mihte longe^e tid owiht^f gangan. Ða lærde^g Sanctus Sebastianus hine ðæt ^hhe onfenge^h fullwihteⁱ, ond sona he mihte gan, ond he wæs swiðe anræd^j geworden on Godes geleafan; ond he þrowade^k wuldorlicne martyrdom for Criste.

120. ^a lange C; ^b earfoðcyrre C; ^c geuntrumode C; ^d mettrumnyse C; ^e langre C; ^f naht C; ^g gelærde C; ^{h-h} onfenge C; ⁱ fulwyhte C; ^j anræde C; ^k þrowode C.

2 July: Processus and Martinianus

117. On the second day of the month is the commemoration in Rome of the martyrs St Processus and St Martinianus; about those, St Gregory told that a noble and very devout woman in Rome — she often came to the church of these martyrs. Then one day she found two servants of God in foreign dress standing outside, and then they said to her: ‘Woman, if you are looking for the two of us, then we will be looking for you on Doomsday, and will do for you whatever we can.’ And then suddenly they were removed from her view; and, from then on, the woman was always even more active in her prayers, because she had received such a certain promise.

[?4] July: Zoe

118. On the [?fourth] day of the month is the commemoration in Rome of the holy woman who is called Zoe. She was mute for six years because of an illness; then Sebastian blessed her mouth with the sign of Christ’s cross, and then suddenly she was able to speak. And she received baptism and suffered martyrdom for Christ.

6 July: Octave of Peter and Paul

119. On the sixth day of the month is the octave of the apostles Peter and Paul, which shall be celebrated with masses and with divine sacraments.

6 July: Tranquillinus

120. On the same day is the passion of the martyr St Tranquillinus; that was an old man and very noble in Rome, and he had for a long time before been very difficult to convert to God’s faith. Then he suffered from the illness *podagra*, that is in our language ‘foot-disease’ [i.e. gout], and for a long time he could not at all walk. Then St Sebastianus preached to him so that he received baptism, and at once he was able to walk, and he became very resolute in God’s faith; and he suffered a glorious martyrdom for Christ.

7 July: Procopius

121. On ðone seofodan dæg þæs monðes bið þæs halgan weres gemynd Sancti Proconi; se wæs ^aon Palestina^a ðære mægpe, ond sona on his cnihtade he swencte his lichoman^b swa^c for Godes egas ðæt him wæs hlaf and^d ¹⁹⁴ to gereordum ond wæter to drynce, ond ðis^e ^fymb twegen^f dagas, hwilum ^gymb þry^g, hwilum æfter ealre^h wucan; acⁱ dægēs ond nihtes he smeade a^j þone godcundan wisdom. Ond þa ^kæt nehston^k Flauianus se dema hine nedde^l on^m Cessaria ðære ceastre þæt he gulde ⁿðæm hæpnumⁿ godgyldum. Ða cwæþ he: ‘Nis þæt god þæt þa monegan^o godas sien^p, ac^q an is ^rse soþa^r God.’ Ond þa for ðeossum^s het se dema him þæt heafod ^tof aheawan^t, ond his se eadiga^u gast leorde^v on þæs heofonlican lifes ingong^w.

121. ^{a-a} in palesti C; ^b lichaman C; ^c swa swyðe C; ^d ana C; ^e þæt C; ^{f-f} ymbe twegen C; ^{g-g} ymbe þry C; ^h ealre þære C; ⁱ ah B, ac C; ^j om.C; ^{k-k} ætnehston Ko, æt nyhstan C; ^l nydde C; ^m in C; ⁿ⁻ⁿ þam hæðenum C; ^o manegan C; ^p syn C; ^q ah B, om. C; ^{r-r} soð C; ^s þysum C; ^{t-t} ofaheawan Ko; ^u æde C; ^v gewende to heofenum and C; ^w ingang C.

7 July: Marina

122. On ðone ilcan dæg bið þære miclan fæmnan gemynd Sancta Marinan; ^aseo wæs acenned on Antiochia ðære ceastre, ond hire^a fæder wæs hæpenra monna^b heahfæder. Ond heo wæs sona on hire cildhade befæsted^c Cristenum wif to fedanne, ond æt þære^d heo geleornode^e þæt heo on clænnesse^f God^g geleafde^h. Ða gelompⁱ þæt heo wæs fiftene^j geara^k, ða læswede^l heo hire festermodor^m sceapumⁿ ¹⁹⁵ ond heold mid oprum mægdenum^o hire efnealdum^p. Þa ferde ðær Olibrius se gerefā to Antiochia ceastre, ða geseah he Marinan þæt mægden^q. Þa het he his þegnas hī geniman ond him ^sto gelædan^s, ond cwæð to hire: ‘Ic þe onfo me to wif, ond þe bið ðonne well ofer ^ueall oþer^u wif.’ Ða cwæð Marina: ‘Ic þe þonne selle^v minne lichoman^w to deaðe, þæt ic on heofonum^x reste hæbbe mid þæm^y halgum fæmnum.’ Ða het se gerefā hī swingan þæt þæt blod fleow of hire ^aþæm merwan lichoman^a swa wæter of æspringe, ond ^bhet mid monige wite hi þreagan from^b Cristes geleafan, ond he mid ^cnænge ðara^c ne^d mihte hire ^egeþoht oncierran^e. Ða beaþ^f he þæt hī^g mon lædde to þære beheafdunga^h. Ða gebæd heo hī to Drihtne ond cwæð: ‘Drihten, ic þe bidde þæt swa ^jhwelc monⁱ swa ^kciercean getimbre^k on minum naman, oþþe swa ^lhwelc monⁱ swa ^mcondella onbærne^m on ciriceanⁿ of his gestreonum on minum noman^o, syn þæs monnes^p synna adilgade^q. Ond gif hwilc ^rmon sie^r ^son ondyrstlecum wisum, ond he sy mines naman gemyndig, Drihten, gefriða þu hine from þæm brogan. Ond gif hwilc mon^s his synne^t ¹⁹⁶ geondette^u on minum naman, Drihten, forgif ^vþu him þa^v. Ond on^w swa hwelcre^x

122. ^{a-a} þære C; ^b manna C; ^c befæst anum C; ^d hyre C; ^e leornode C; ^f clænnysse C; ^g gode C; ^h gelyfde C; ⁱ gelamp C; ^j fiftyne C; ^k wyntre C; ^l læswode C; ^m fostermoder C; ⁿ sceap C; ^o mædenum C; ^p efenealdum C; ^q mæden C; ^r hig C; ^{s-s} togelædan Ko; ^t wel C; ^{u-u} ealle oðre C; ^v sylle C; ^w lichaman C; ^x heofenum C; ^y þam C; ^z hig C; ^{a-a} þam mearwan lichaman C; ^{b-b} he het hyg myd manegum wytum þreatian fram C; ^{c-c} nan þæra wyta C; ^d ne ne C; ^{e-e} gepanc oncyrran C; ^f bebead C; ^g hig C; ^h beheafdunge C; ⁱ hig C; ^{j-j} hwylc man C; ^{k-k} cyrcan tymbrige C; ^{l-l} hwylc man C; ^{m-m} candele onæle C; ⁿ cyrcan C; ^o naman C; ^p mannes C; ^q adylgod C; ^{r-r} man sig C; ^{s-s} þæt he C; ^t synna C; ^u geandette C; ^{v-v} hym hys synna C; ^w om. C; ^x hwylcere C;

7 July: Procopius

121. On the seventh day of the month is the commemoration of the holy man St Procopius; he lived in the province of Palestine, and already in his youth he mortified his body for fear of God to such an extent that he had only bread for food and water for a drink, and that every two days, sometimes every three days, sometimes once a week; but day and night he was always studying divine wisdom. And then in the end the judge Flavianus forced him in the city of Caesarea to worship pagan idols. Then he said: 'It is not good that there should be so many gods, but only one is the true God.' And then because of this the judge commanded his head to be cut off, and his blessed spirit departed to enter the heavenly life.

7 July: Marina

122. On the same day is the commemoration of the great virgin St Marina; she was born in the city of Antioch, and her father was patriarch of the pagans. And early in her childhood she was handed over to a Christian woman for nurturing, and from her she learnt to believe in God in chastity. Then it happened that she was fifteen years old, then she was grazing her foster-mother's sheep and guarding [them] with other girls of the same age. When Olibrius the reeve came there to the city of Antioch, he saw the girl Marina. Then he ordered his men to take her and bring her to him, and said to her: 'I will take you as my wife, and then you will prosper above all other women.' Marina then said: 'Then I will give you my body to death, so that I can rest in heaven with the holy virgins.' Then the reeve ordered her to be beaten so that her blood flowed from her delicate body like water from a spring, and ordered her with many tortures to be forced away from Christ's faith, and with none of them could he change her mind. Then he commanded her to be led to her beheading. Then she prayed to the Lord and said: 'Lord, I ask you that whatever man build a church in my name, or whatever man light candles in church at his expense in my name, may the sins of that man be annulled. And if any man be in a terrible situation, and he remember my name, Lord, deliver him from his terror. And if any man confess his sins in my name, Lord, forgive him then. And in whatever place my martyrdom be

stowe swa min þrowung awriten sy^y, ond ^zman þa mærsige^z, afyr þu, Drihten, from^a þære stowe blindnesse^b ond helto^c ond dumbnesse^d ond deofolseocnesse^e, ac^f cume on þa stowe blis^g ^hond sib^h ond ⁱsoðlufuⁱ.¹⁹⁷ Þa ondswarode^j <hire>^k stefn^l of heofonum^m: ‘Þine beneⁿ syndon gehered^o beforan Godes gesihðe, ond swa hwær swa þin þrowung bið awriten, þonne^p ¹⁹⁸ ne bið þær næfre yfel acenned, ah^q þær bið ^rgefean ond blis^r. Ond swa ^shwelc mon^s swa of ealre heortan mid tearum him^t to Gode gebideð^u on ðinum noman^v, he bið fram his synnum gefreod.’ Þa wæs Sancta Marina for Criste beheafdad^w, ond se cwellere sona^x hine ^yselfne ofslog^y mid ðy^z ilcan sweorde. Ond ða ^ane wæs^a hire ^bheafad no^b on eorðan gemeted, ac is wen þæt englas ‘mid him hit^c læddan^d to Godes^e neorxnawonge^f; se lichoma^g elles is geseted^h on Antiochia ceastre.

^y syg C; ^{z-z} men þa mærsion C; ^a fram C; ^b blyndnyse C; ^c hylto C; ^d dunnyse C; ^e deofolseocnyse C; ^f ah B, and C; ^g blyss C; ^{h-h} om. C; ⁱ⁻ⁱ soð lufu He; ^j andswarode C; ^k hire Herz, <hyre> Ko, him B, hyre C; ^l stefen C; ^m heofenum and cwæð C; ⁿ bena C; ^o gehyrede C; ^p om. C; ^q ac C; ^{r-r} blys and gefea C; ^{s-s} hwylc man C; ^t om. C; ^u gebyddeð C; ^v naman C; ^w beheafdod C; ^x om. C; ^{y-y} sylfne ofsloh C; ^zþig C; ^{a-a} næs C; ^{b-b} heafod na C; ^{c-c} hyt myd heom C; ^d læddon C; ^e om. C; ^f neorxnawange C; ^g lichama C; ^h gesett C.

10 July: The Seven Brothers

123. On ðone teogepan^a dæg þæs monðes bið seofon gebroðra ðrowung, þa þrowedon on Rome martyrdom for Criste on Antonius^b dagum ðæs caseres. Hī wæron ðære mæran wudewan^d suna Sancta Felicitan. Ða gebroðor^e Publius, Romeburge gerefa, mid miclum witum wolde oncerran^f fram Cristes geleafan, ah^g hī þæt ne geðafedon. Þa ofsloh he hī mid misenlicumⁱ witum, ond heora^k gastas ^lsomod flugan^l to heofonum^m. Ðyssa broðraⁿ noman^o seondon^p Ianuarius^q ond Felicis^r, Philippus ond Silanus^s, Alexander ond Uitalis^t ond Martialis^u.

123. ^a teoðan C; ^b antonies C; ^c hig C; ^d wydewan C; ^e gebroðru C; ^{f-f} wolde paulicius romeburge gerefa myd myclum witum gecyrran C; ^g ac C; ^h hig C; ⁱ hig C; ^j myssenlicum C; ^k hyra C; ^{l-l} samod flugon C; ^m heofenum C; ⁿ gebroðra C; ^o naman C; ^p syndon þus gecweden C; ^q ianuarius C; ^r Felices B with i suprascript Ba; ^s gilanus C; ^t uitalis C; ^u mersiales C.

10 July: Anatolia and Audax

124. On ðone ilcan dæg bið þære fæmnan tid, ^aþe hire noma wæs^a ¹⁹⁹ Sancta Anatolia^b; seo wæs gelæded from^c Rome on wræcsið on ða ceastre seo is nemned Piceno^d, ^eforþon þe^e heo nolde on Rome onfon hæpnum^f were ond Cristes geleafan forlætan. Ond þa dyde heo ^gmonega wundur^g on þære ceastre²⁰⁰; heo ^hhælde þær^h bræcseoceⁱ men ond deofolseoce mid hire wordum. Þeahhwæpre^j sum hæpen dema het hī^k belucan on stænenum cleofan, ond he het sumne wyrmgaldere micle næddran hire ^linto gelædan^l þæt seo hī^m abitan sceolde ond hire ban begnaganⁿ. Ða stod seo

124. ^{a-a} om. C; ^b anatalia C; ^c fram C; ^d picino C; ^{e-e} forþam ðe C; ^f hæðenum C; ^{g-g} manege wundro C; ^{h-h} gehælde C; ⁱ bræceseoce C; ^j þeahhwæðere C; ^k hig C; ^{l-l} intogelædan Ko, in to gelædan Herz; ^m hig C; ⁿ begnoge C;

written down, and it be celebrated, Lord, turn away from that place blindness and lameness and dumbness and demonic obsession, but joy and peace and love may come to that place.' Then a voice from heaven answered her: 'Your prayers are heard before the sight of God, and wherever your martyrdom be written down, then no ill will ever arise there, but there will be joy and bliss. And whatever man prays to God, with all his heart, with tears, in your name, he will be released from his sins.' Then St Marina was beheaded for Christ, and the executioner straightaway killed himself with the same sword. And then her head was never found on earth, but the angels probably took it with them to God's paradise; apart from that, the body is located in the city of Antioch.

10 July: The Seven Brothers

123. On the tenth day of the month is the passion of the seven brothers, who suffered martyrdom for Christ in Rome in the days of the emperor Antoninus. They were the sons of the famous widow St Felicity. Publius, the reeve of the city of Rome, tried with many torments to turn them away from the Christian faith, but they did not accept that. Then he killed them with manifold tortures, and their souls flew together to heaven. The names of these brothers are Januarius and Felix, Philippus and Silanus, Alexander and Vitalis and Martialis.

10 July: Anatolia and Audax

124. On the same day is the feast of the virgin whose name was St Anatolia; she was led from Rome into exile to the city which is called Picenum, because in Rome she did not want to marry a pagan man and abandon her Christian faith. And then she worked many miracles in that city; she healed epileptics and obsessed people there with her words. Nevertheless a pagan judge ordered her to be locked into a stone cell, and he ordered a snake-charmer to put in a big snake along with her so that it would

fæmne forð^o on hire gebede, ond ^pseo næddre stod^p be hire; ðonne seo fæmne onleat^q, þonne onleat seo næddre^r. ^sÐa gelyfde se wyrmgaldere^s to Gode þurh þæt wundor, ond he sealde his feorh for Criste mid þære fæmnan, ond his noma^t wæs Sanctus Audax^u.

^o om. C; ^{p-p} stod seo nædre C; ^q om. C; ^r nædre C; ^{s-s} bi hyre and se wyrmgaldre gecyrde C; ^t nama C; ^u audux C.

10 July: Rufina and Secunda

125. On ðone ilcan dæg bið þara^a haligra gesweostra ðrowung Sancta Rub<ī>nae^b ond Sancta Secunda^c, þara^d lichoman^e restað on Rome; þa þrowedon mærne martyrdom for Criste^f on Decies dagum þæs caseres. Sum ^gcæmpena ealdorman hi^g het weorpan on Tibre^h flod; þa ne ⁱmeahton hiⁱ on ðæm^j wætere gesincan þurh Cristes miht, ^kah hi^k sæton ^lufan on^l ^mðæm swa swa^m scipes byðmeⁿ ²⁰¹ þonne hit^o fleoteð on streame.

125. ^a þæra C; ^b Rubnae Ko, rubina C; ^c cunda C; ^d þæra C; ^e lichama C; ^{f-f} om. C; ^{g-g} cempena ealdorman hig C; ^h tyfre C; ⁱ⁻ⁱ myhton hig C; ^j þam C; ^{k-k} ac hig C; ^{l-l} onufan C; ^{m-m} þam wætre swa C; ⁿ bytme deð C; ^o heo C.

14 July: Phocas

126. On ðone feowertegðan^a dæg þæs monðes bið þæs miclan martyres gemynd se is nemned Sanctus^b Focas. He wæs biscep^c on ðære mægðe ðe Pontus is nemned, ac^d Traianus se casere hine ðreade mid unaseggendlicum^e witum for^f Cristes geleafan; ^gond æt nehstan^g he het hine sendan on byrnendne ofn^h, ond on ðæmⁱ he onsende his gast. Ond ðrym dagum æfter þæm^j he æteawde^k beforan þæs caseres dura^l, ond cleopade^m to þæmⁿ casere, ond him sæde þæt him wære hell^o ontyned ond hire^p wite gegearwad^q, ond hine het efan^r to þæm^r; ond þa sona æfter þæm^s swealt se casere. ^tÞeosses biscopes^t reliquias syndon ^uon Galwala mægðe on Mennia ðære ceastre, ond þa reliquias syndon swiðe mære geond middangeard^u.

126. ^a feowerteoðan C; ^b sancte C; ^c biscep C; ^d and C; ^e unasecgendlicum C; ^f fram C; ^{g-g} ond ætnehstan Ko, and þa æt nyhstan C; ^h ofen C; ⁱ þam C; ^j þam C; ^k ætywde C; ^l healle dura C; ^m clypode C; ⁿ þam C; ^o hæl C; ^p þæt hym wære C; ^q gegearwod C; ^{r-r} to þam C; ^s þam C; ^{t-t} þyses byscepes C; ^{u-u} swyðe mære C.

15 July: Cyricus and Julitta

127. On ðone fifttegðan^a dæg þæs monðes bið Sancte Cyrices^b tid þæs halgan cildes, ond Sancte Iulittan his modar^c; ^dhi þrowedon^d swiðe mærne martyrdom for Criste. Alexander se gerefa het ^ehi gefon^e on ðære ceastre ðe is nemned Tharso, seo is on^f Cilicia^g þære mægðe, ond he ongan ^hhi þreagan^h mid ondrystlicumⁱ witum for Cristes geleafan; þa ne mihte he hi hwæpre ^kmid nænge oferswiðan^k. Sanctus Cyricus^l ðæt cild hæfde læsse þonne þry monðas^m þæs þriddan geares þa hit ærest ðone martyrdom

127. ^a fiftteoðan C; ^b quirices C; ^c moder C; ^{d-d} heo þrowode C; ^{e-e} hyg befon C; ^f in C; ^g cilicio C; ^{h-h} hig þreagean C; ⁱ ondrysnlycum C; ^j hig C; ^{k-k} oferswyðan myd nænigum wite C; ^l quiricus C; ^m monað C;

bite her and gnaw at her bones. Then the virgin continued to stand and pray, and the snake stood next to her; when the virgin bowed, the snake bowed also. Then the snake-charmer believed in God on account of that miracle, and together with that virgin he gave up his life for Christ, and his name was St Audax.

10 July: Rufina and Secunda

125. On the same day is the passion of the holy sisters St Rufina and St Secunda, whose bodies rest in Rome; they suffered a famous martyrdom for Christ in the days of the emperor Decius. A military prefect ordered them to be thrown into the river Tiber; then, through the power of Christ, they could not sink under water, but they sat above it like the hull of a ship when it floats above the current.

14 July: Phocas

126. On the fourteenth day of the month is the commemoration of the famous martyr who is called St Phocas. He was a bishop in the province which is called Pontus, but the emperor Trajan tormented him with indescribable tortures for his Christian belief; and eventually he ordered him to be thrown into a burning oven, and in that he gave up the ghost. And three days after that he appeared before the emperor's gate and called to the emperor and told him that hell was opened up for him and its torments were ready, and told him to hurry up to get there; and soon after that the emperor died. The relics of this bishop are in Gaul in the city of Vienna [i.e. Vienne], and the relics are very famous throughout the world.

15 July: Cyricus and Julitta

127. On the fifteenth day of the month is the feast of the holy boy St Cyricus, and his mother St Julitta; they suffered a very famous martyrdom for Christ. The governor Alexander ordered them to be arrested in the city which is called Tarsus, which is in the country of Cilicia; and he began to torture them with terrible torments for their belief in Christ, but then he could not overcome them with any of them. The boy St Cyricus was less than three months away from his third birthday when he began his

ongonnⁿ. Ða þæt halige cild ongeat þæt heora^o lifes ende ^pto nealæhte^p, þa bæd hit Drihten ond þus cwæð: ^q“Drihten²⁰² God^q, beo þu gemedemað^r me to geheranne^s. Swa^t hwilc mon^u swa me timbreð^v gebedhus, sele^w þu ^xmede him^x on heofonum^y. Ond on swa hwelcre^z stowe swa min gemynd ^asy mærsad^a, gemicla þu, Drihten, ofer eorðan ^bþara monna^b hwæte ^cond heora win^c ond ^dheora worldlice spede^d, ond ne ^esy on heora^e stowe gemeted ^fneata cwyld^f, ne adl, ne hlafeð hungor, ne se unclæna gast ^gleore on ða stowe^g, ac þær ^hsy soðfæstnes^h ond rihtwisnesⁱ ²⁰³. Ond gif ^jhwelc mon^j fæste, oþþe nyhtwæccan^k do, oþþe his ^lsynne wepe^l ²⁰⁴ on ðæm^m dæge minre ðrowunge, seleⁿ þu ^oðæm monnum gode^o mede. Drihten^p, gif hwilc ^qmon hæbbe micle scylde^q ond he cyme^r on cyrcan^s, ond he þa andette on minum naman, adylga þu, Drihten, þæs mannes scylde^t, ond he^u ^vsy hwittra^v ðonne snaw²⁰⁵. Ond gif hwilc ^wmon wille^w færan ofer sæs ype, ond he þonne ne mæge, ond he wepende me gecige^x, gefultuma þu, ^yDrihten, him^y. Ond gif hwilc ^zmon sy from^z deofle geswenced, ond he cyme^a to cyrcan^b ond him þær gebidde on minum noman^c, sele^d þu, Dryhten, þæm^e mildheortnesse^f. Ond gif hwilc mon^g owiht ^hbringe to ælmessean^h to ciricanⁱ on minum noman^j, forgif þu þæm^k mede on ^lworold worlde^l.’ Ða com stefn^m of heofonumⁿ ðus cweþende: ‘Ic selle minne fultum eallum þæm^o þe me ^pgecegað þorh^p ðinne noman^q.’ Ond^r þa onsende ðæt ^s<c>ild^s his gast to heofonum^t mid micle^u le<o>hte^v, ond his modor onsende hire gast ^wnoht longe^w ^xæfter þon^x, ond heo^y wuniað nu ^az on ecnesse^a on Godes rice.

ⁿ ongan C; ^o hyra C; ^{p-p} tonealæhte Ko, nealæhte C; ^{q-q} domine deus C; ^r gemedemod C; ^s gehyranne C; ^t and swa C; ^u man C; ^v tymbrað C; ^w syle C; ^{x-x} hym mede C; ^y heofenum C; ^z hwylcere C; ^{a-a} gemærsod sig C; ^{b-b} þæra manna C; ^{c-c} om. C; ^{d-d} hyra woruldlican speda C; ^{e-e} sig on hyra C; ^{f-f} nytena cwealm C; ^{g-g} on þa stowe ne gewyte C; ^{h-h} sig soðfæstnys C; ⁱ ryhtwysnys C; ^{j-j} hwylc man C; ^k nyttewæccan B, with h suprascript Bf, nyhtwæccan C; ^{l-l} synna wepe C; ^m þam C; ⁿ syle C; ^{o-o} þam mannum C; ^p and dryhten C; ^{q-q} hæbbe C; ^r cume C; ^s cyrcan C; ^t synne C; ^u he B with o suprascript Ba, heo C, heo’ Ko; ^{v-v} sig hwyttre C; ^{w-w} man sig þæt wylle C; ^x cige C; ^{y-y} hym Dryhten C; ^{z-z} man sig fram C; ^a cume C; ^b cyrcan C; ^c naman C; ^d syle C; ^e þam C; ^f myldheortnysse C; ^g om. C; ^{h-h} gesylle to ælmyssan and bringe C; ⁱ cyrcan C; ^j naman C; ^k þam C; ^{l-l} ealra worulda woruld C; ^m stefen C; ⁿ heofenum C; ^o þam C; ^{p-p} cigað þurh C; ^q naman C; ^r om. C; ^s tild B, cild C; ^t heofenum C; ^u mycele C; ^v lechte B, leohte C; ^{w-w} naht lange C; ^{x-x} æfter þam C; ^y hig C; ^z om. C; ^a ecnysse C.

17 July: Speratus and the Scillitan Martyrs

128. On ðone seofontegðan^a dæg þæs monðes bið þæs biscopes^b tid þæs noma^c is Sperati^d; se^e þrowade^f martyrdom for Criste on Cartagine þære miclan ceastre mid ealle his biscophirede^g, ge mid werum ge mid wifum.

128. ^a seofonteoðan C; ^b bysceopes C; ^c nama C; ^d sancte speratis C; ^e he C; ^f þrowode C; ^g bysceophyrede C.

martyrdom. When the holy boy realised that the end of their lives was drawing near, he invoked God and spoke thus: 'Lord God, deign to hear me. Whatever man build a house of prayer for me, reward him in heaven. And in whatever place my memory is celebrated, Lord, multiply on earth the people's wheat and their wine and their worldly wealth, and may in their area no cattle disease be found, nor illness, nor hunger for bread, nor may the unclean spirit pass through that place, but may there be justice and righteousness. And if any man should fast, or hold vigil for me, or weep over his sins on the day of my martyrdom, give that man a good reward. Lord, if any man is guilty of a great sin and he should come to church, and should confess it in my name, Lord, expunge the man's sin, and may he be whiter than snow. And if any man should want to travel across the sea, and he should not be able to, and weeping he should call on me, Lord, help him. And if any man should be plagued by the devil, and he should come to church and pray there in my name, Lord, grant him mercy. And if any man should bring anything as alms to church in my name, grant him a reward in the world to come.' Then a voice came from heaven speaking thus: 'I will give my help to all those who call on me in your name.' And then the child gave up the ghost to heaven with great light, and his mother gave up the ghost not long after that, and they now live in God's kingdom always and forever.

17 July: Speratus and the Scillitan Martyrs

128. On the seventeenth day of the month is the feast of the bishop whose name is Speratus; he suffered martyrdom for Christ in the great city of Carthage with his entire episcopal household, both men as well as women.

18 July: Symphorosa and her Seven Sons

129. On þone eahtategeþan^a dæg þæs monðes bið þara^b 206 wudewan^c tid ^dSancte Simphorosan^d, seo þrowade^e martyrdom for Criste mid hire seofon sunum. Þara^f suna naman^g wæron Crescentes ond Iolianus^h, Nemesiusⁱ ond Primitibus, Iustinus ond Sacsius^j ond Eugenius; æt ^kþara lichoman^k gewurdon monegu^l heofonlico^m wundru.

129. ^aehtateoðan C; ^bþære C; ^cwydeþan C; ^{d-d}sancta symphorosa C; ^eþrowode C; ^fþæra C; ^gnama C; ^hiulianus C; ⁱnemesi C; ^jsactius C; ^{k-k}þæra lichaman C; ^lmanyge C; ^mheofenlice C.

19 July: Christina

130. On ðone nigentegðan^a dæg þæs monðes bið þære æþelan fæmnan gemynd þære noma^b wæs Cristina^c, seo wæs on ðære ceastre ðe is nemned^d Tyro. Ond sona swa^e heo wæs ændlefen^f geara^g 207, þa lufade^h heo Crist ond ⁱon hine gelyfdeⁱ. Ða het hire fæder Urbanus ^jhi bewyrceanⁱ 208 on anum torre mid twelf ðeowennum^k, þæt nænig wer ^lhi scolde^l geseon butan^m him anum. Ond heⁿ het wyrcean ^ogyldeno godgeld^o ond seolfrene^p, þæt hio^q sceolde þa weorðian æfter hæpnum^r þeawum. Ða abraec^s þæt mægden^t þæt gold ond þæt seolfor of ^uþæm godgeldum^u, ond ^vhit wearp^v of ðæm^w torre þearfendum monnum^x. Ða yrsode se fæder swiðe forðon^y, ond he het gebindan ^zþæm mægdene^z stan ^aon swiran^a on æfenne^b 209, ond ^chi sændan^c on sæ. Þa onfengan^d ^eGodes englas hire^e, ond heo eode mid him ofer þæt wæter. Þa on middeniht ætywde hire micel mon^f ond ^gondyrnlic gongende^g ofer þæs sæs yþe, ond he^h wæs hæbbende ⁱbrunbasone gegyrelanⁱ, ond ^jwuldorlicne beag^j on his heafde. Ond he cwæþ to hire: ‘Ic eom Crist, þone ðu lufast.’ Ond he þa dypte ^khi þriwa^k on ðære sæ ond cwæð: ‘Cristina, ic þe fullwie^l 210 on minne God fæder, ond on mec^m, his efeneceⁿ sunu, ond on þone halgan gast.’ Ond he þa sealde h^o Sancte Michael, ond he h^p lædde to þære eorðan. Ond on mergenne^q 211, þa hire fæder Urbanus eode to his gereferne^r, ða geseah he þæt heo eode ^sbi þæm^s sæ to þære ceastre. Ond hwæpre eft heo^t þurh martyrdom hire gast onsende to Gode on heofona^u rice.

130. ^anygonteoðan C; ^bnama C; ^csancta Cristina C; ^dgenemned C; ^eþa C; ^fendlyfen C; ^ggeare C; ^hlufede C; ⁱ⁻ⁱgelyfde on hyne C; ^{j-j}hig belucan C; ^kþeowenum C; ^{l-l}hig ne sceolde C; ^mbuton C; ⁿom. C; ^{o-o}gyldene godas C; ^psylfrene C; ^qheo C; ^rhæðenum C; ^sbræc C; ^tmæden C; ^{u-u}þamanlycnessum C; ^{v-v}wearp hyt C; ^wþam C; ^xmannum C; ^yforþam C; ^{z-z}þam mædene C; ^{a-a}to hyre sweoran C; ^bæfen C; ^{c-c}het hig sendan C; ^donfengon C; ^{e-e}hyre godes englas C; ^fman C; ^{g-g}ondrysenlic gangende C; ^hse C; ⁱ⁻ⁱbrunbasune gegyrlan C; brun basone gegyrelan Ko; ^{j-j}wundorlicne beah C; ^{k-k}þrywa hig C; ^lfullie C; ^mme C; ⁿefnece C; ^ohig C; ^phig C; ^qmorgen C; ^rgereferne C; ^{s-s}be þære C; ^tom. C; ^uheofena C.

19 July: Arsenius

131. On þone ilcan dæg bið þæs fæder tid þe is nemned Sanctus Arsenius. Ðæs þeaw wæs ðæt he wacude^a ealle niht, ond þonne he nede ^bsceolde slapan^b on ærnemorgen for þære mænniscan^c gecynde, þonne cwæþ he to þæm^d slæpe: ‘Cym^e, þu yfla^f

131. ^awacode C; ^{b-b}slapan sceolde C; ^cmænniscan C; ^dþam C; ^ecum C; ^fyfela C;

18 July: Symphorosa and her Seven Sons

129. On the eighteenth day of the month is the feast of the widow St Symphorosa, who suffered martyrdom for Christ with her seven sons. The sons' names were Crescens and Julianus, Nemesius and Primitivus, Justinus and Stacteus and Eugenius; many miracles have happened at their bodies.

19 July: Christina

130. On the nineteenth day of the month is the commemoration of the noble virgin whose name was Christina, who lived in the city called Tyrus [i.e. Tyre]. And she was barely eleven years old, when she loved Christ and believed in him. Then her father Urbanus ordered her to be shut up in a tower with twelve maids, so that no man should see her except him alone. And he ordered golden pagan idols and silver ones to be made, so that she should worship them according to pagan custom. Then the girl broke the gold and the silver off the idols, and threw it from the tower to the poor people. Then the father became very angry because of that, and he ordered a stone to be tied to the girl's neck in the evening, and her to be thrown into the sea. Then the angels of God took her, and she went with them across the water. Then in the middle of the night a tall and terrifying man appeared to her, walking across the waves of the sea, and he was wearing a dark purple garment, and a glorious crown on his head. And he said to her: 'I am Christ, whom you love.' And he then immersed her into the sea three times and said: 'Christina, I baptise you in God the father and myself, his co-eternal son, and the Holy Spirit.' And he then handed her over to St Michael, and he took her onto dry land. And in the morning, when her father Urbanus went to his court-house, he saw that she was walking by the sea to the city. But later she gave up the ghost to God in the kingdom of heaven, through martyrdom.

19 July: Arsenius

131. On the same day is the feast of the father called St Arsenius. His custom was to stay awake all night, and when by necessity he had to sleep in the early hours because of human nature, then he said to the sleep: 'Come, you wicked servant.' Then sleep

ðeow^g.’ Ðonne ofereode ^hse slæp hine hwon^h þær he sæt, ond ⁱhe sona eftⁱ aras. Cwæp sum halig biscop^j, ða he wæs on sawlenga^k, be þeossum^l fæder: ‘Arsenius^m, þu wære eadig, forþonⁿ ðu hæfdest a þas tid beforan þinum eagum.’

^g þeaw C; ^{h-h} hyne hwon se slæp C; ⁱ⁻ⁱ eftsona he C; ^j bysceop C; ^k sawlunge C; ^l þysum C; ^m arsemus C; ⁿ forþam C.

21 July: Victor of Marseilles etc.

132. <O>^a þone an ond twentegþan^b dæg þæs monðes bið Sancte Victores tid þæs martyres, ond þreora cempa^c mid hine^c. Þa gelyfdon ^dhi Gode^d þurh þa wundra^e þe hī æt him gesegon^g, ^hond forðon hī^h wæron ðrowiendeⁱ mid hine^j martyrdom. Heora^k naman ^lwæron Ðeoðerius^l, ond Felicianus, ond Alexandrus. Ðæs Victores lichoma^m restep onⁿ Massilia^o ðære ceastre.

132. ^a n B, initial missing; ^b twentygoðan C; ^c hym C; ^{d-d} hig on god C; ^e wundru C; ^f hig C; ^g gesawon C; ^{h-h} forðam hig C; ⁱ þrowigende C; ^j hym C; ^k hyra C; ^{l-l} wær theodorus C; ^m lichama C; ⁿ in C; ^o messilia C.

22 July: Mary Magdalen

133. On ðone ^atu ond twentegðan^a dæg þæs monðes bið Sancta Marian tid þære Magdaleniscan, seo wæs ærest synnecge^b, ond heo wæs mid^c seofon deoflum full, þæt wæs mid eallum uncystum. Ac heo com to urum Drihtne þa he wæs mon^d on eorðan, þær he wæs æt ^egereordum on^e sumes Iudisces^f leorneres huse. Ond heo brohte hire alabastrum, þæt is hire glæsfæt, mid deorwyrðre^g smyrenisse, ond þa weop heo^h on ðæs Hælendes fetⁱ, ond drigde mid hire loccum ond cyste, ond smyrede mid þære deorwyrðan smyrenisse. Þa cwæp se Hælend to hire: ‘Þe syndon þine synna forlætene, ac^j gang on sibbe.’ Ond heo wæs siððan Criste swa gecoren ðæt he æfter his æriste ærest monna^k hine hire æteawde^l, ond heo bodade^m his æristⁿ his apostolum. Ond æfter Cristes upastignesse^o heo wæs on swa micelre longunge^p æfter him þæt heo nolde næfre siððan ^qnænge mon^q geseon. Ac heo gewat on westenne^r ond ðær ^sgewunade þritig^s geara, eallum monnum^t uncuð. Ne heo næfre æt^u mænniscne^v mete, ne heo ne dranc. Ac æt gehwelcre^w gebedtide Godes englas coman^x of heofonum^y ond læddan^z hī^a on ða lyft, ond heo þær gehyrde²¹² ðære heofonlican wynsumnesse^b dæl, ond þonne ^cgebrohtan hī^c eft on hire stanscræfe, ond forðon hī^d næfre hingrede^e ne ne þyrste. Ond þa æfter þrittegum^f geara gemette hī^g sum halig mæssepreost on ^hðæm westenne^h, ond he hīⁱ gekædde on his cyrcan^j ond hire husl gesealde. Ond heo onsænde^k hire gast to Gode, ond se mæssepreost hī^l bebyrgde, ond micele wundra^m wæron oft æt hire byrgenne.

133. ^{a-a} twa and twentygoðan C; ^b synnecge C; ^c om. C; ^d man C; ^{e-e} om. C; ^f om. C; ^g deorwyrðe Ko, deorwyrðre Herz; ^h om. C; ⁱ fotas C; ^j om. C; ^k manna C; ^l ætywde C; ^m bodude C; ⁿ æryste C; ^o upastigennysse C; ^p langunge C; ^{q-q} nænigne man C; ^r westen C; ^{s-s} wunode .xxx C; ^t mannum C; ^u ne æt C; ^v mænniscne C; ^w æghwylcere C; ^x comon C; ^y heofenum C; ^z læddon C; ^a hig C; ^b wynsumnysse C; ^{c-c} gebrohton hig hig C; ^d hig C; ^e ne hyngrede C; ^f þrittygum C; ^g heo B with eo partly erased and i suprascript Ba, hig C; ^{h-h} þam westene C; ⁱ hig C; ^j cyrcan C; ^k onsende C; ^l hig C; ^m wundru C.

overcame him for a little while where he sat, and he then immediately got up again. A holy bishop, when he was on his death-bed, said about this father: 'Arsenius, you are blessed, because you always had this moment before your eyes.'

21 July: Victor of Marseilles etc.

132. On the twenty-first day of the month is the feast of the martyr St Victor, and of three soldiers with him. Then they believed in God because of the miracles which they saw from him, and they therefore suffered martyrdom with him. Their names were Theoderius, Felicianus, and Alexander. Victor's body rests in the city of Massilia [i.e. Marseilles].

22 July: Mary Magdalen

133. On the twenty-second day of the month is the feast of St Mary Magdalen, who was first a sinful woman, and she had seven devils inside her, that was all the vices. But she came to our Lord when he was a man on earth, where he was receiving hospitality in the house of a Jewish scholar. And she brought her *alabaster* [i.e. 'perfume bottle'], that is, her glass bottle, with precious ointment, and she then wept onto the Saviour's feet, and dried [them] with her hair and kissed [them] then and anointed them with the precious ointment. Then the Saviour said to her: 'Your sins are pardoned; go now in peace.' And she was afterwards so beloved by Christ that after his resurrection he appeared first to her among all men, and she announced his resurrection to his apostles. And after Christ's ascension her longing for him was so great that she never wanted to see another man again. And so she went into the desert and lived there for thirty years, unknown to all men. She never ate human food, nor drank. But at every prayer-time God's angels came from heaven and lifted her up into the air, and there she heard some of the heavenly bliss, and then they carried her back to her cave, and for that reason she was never hungry or thirsty. And then after thirty years a holy priest came across her in the desert, and he led her to his church and gave her the Eucharist. And she gave up the ghost to God, and the priest buried her, and great miracles often happened at her tomb.

22 July: Apollinaris

134. On ðone ilcan dæg bið þæs biscopes^a ðrowung þæs noma^b wæs Sanctus^c Apollinaris; ðone^d Sanctus Petrus self^e gelærde, ond hine to biscope^f gehalgode, ond hine þa gecyste^g, ond hine onsænde^h to þære byrig þe is nemnedⁱ Rafenna^j. Ond he sona æt fruman gehælde^k blindne mon²¹³ þæt he mihte^k geseon, ond þurh þæt^l micel folc he gecyrde^l to fullwihte^m. Ond he stefndeⁿ Godes cyrcan^o ond Godes gesomnunga^p on þære byrig eahta^q ond twentig geara, ond þa geprowade^r martyrdom for Criste on ðæs caseres dagum þe wæs nemned Uesspassianus.

134. ^a bysceopes C; ^b nama C; ^c om. C; ^d þæne C; ^e sylf C; ^f bysceope C; ^g ge suprascript Ba; ^h onsende C; ⁱ genemned C; ^j rauena C; ^{k-k} blynde men þæt hig myhton C; ^{l-l} he gecyrde mycel folc C; ^m fulluhte C; ⁿ sterde C; ^o cyrcan C; ^p gesomnunga C; ^q ehta C; ^r geprowode C.

25 July: James the Greater

135. On ðone fif ond twentegðan^a dæg þæs monðes bið þæs apostoles gemynd ond þæs Godes ærendwreocan^b Sancte Iacobes^c, se ealra þara^d apostola ærest geprowade^e for Criste. Ðes Iacobus wæs þæs ealdan fæder sunu þe Zebedæg^f wæs haten^g, ond he wæs Iohannes broðor þæs godspelleres, ond he wæs fiscere ærest. Ac he þa forlet þa nett ond his fæder mid scipe on sæ, þa^h hine Crist^h to him cegdeⁱ of sæs^j ofre. Ond he wæs Criste se leofesta ðegn^k to Sancte Petre ond^l Iohanne his breþer. Ðes Iacobus ærest monna^m Hispaniusⁿ, ða elreordegan^o þeode ða syndon on middangeardes westdæle neah þære sunnan setlgonge^p, he hi^q gelærde to Cristes geleafan.²¹⁴ Ðone Iacobum se wælgrimma Hyrde^{r 215} acwealde mid sweorde, ac Crist gefremede^{s 216} his gast to^t þæm heofonlican heanessum^l.

135. ^a twentigoðan C; ^b ærendracan C; ^c iacobus C; ^d þæra C; ^{e-e} ærost geprowode C; ^f zebedei C; ^g nemned C; ^{h-h} cryst hyne C; ⁱ gecigde C; ^j þæs sæs C; ^k þegen C; ^l and to C; ^m manna C; ⁿ yspania C; ^o ælreordigan C; ^p setlgange C; ^q hig C; ^r hyrde Ko; ^s geferede C; ^{t-t} þam heofenlicum heahnyssum C.

27 July: Simeon Stylites

136. On ðone seofon ond twentegþan^a dæg þæs monðes bið þæs miclan muneces geleornes^b Sancte Symeones^c. Þa^d he wæs ðeottene geara^e cniht, þa læswede^f he <his>^g fæder sceapum ond þa heold.²¹⁷ Ða geseah he sume Godes cyrcan^h. Þa forlet he þa sceap ond arn to þære Godes ciriceanⁱ. Þa geherde^j he þær rædan Godes bec. Þa fræg^k he ænne^l ealdne mon^m hwæt þæt wære. Þa cwæþ se ealda mannⁿ: 'Hit is monna^o sawla gestreon, ond þa þeawas ðe mon^p sceal on mynstre healdan.' Ða eode <he>^{q 218} sona of þære cirican^r to sumes haliges abbodes^s mynstre, se wæs on noman^t Timotheus^u, ond læg fif dagas beforan ðæs mynstres geate, swa²¹⁹ he ne æt ne ne

136. ^a twentygoðan C; ^b gewytennys C; ^c simeonys C; ^d syððan C; ^{e-e} .xiii. geara C; ^f læswode C; ^g his C; ^h mid his B, Ko; ⁱ cyrcan C; ^j cyrcan C; ^k fræg C; ^l anne C; ^m man C; ⁿ man C; ^o manna C; ^p man C; ^q om. B, Ko, he C, Herz; ^r cyrcan C; ^s abbudes C; ^t naman C; ^u timothei C;

22 July: Apollinaris

134. On the same day is the passion of the bishop whose name was St Apollinaris; St Peter himself taught him, and ordained him bishop, and kissed him then, and sent him to the city which is called Ravenna. And straightaway at the beginning he healed a blind man so that he could see, and with that he converted many people to baptism. And he presided over God's church and God's congregation in that city for twenty-eight years, and then suffered martyrdom for Christ in the days of the emperor who was called Vespasian.

25 July: James the Greater

135. On the twenty-fifth day of the month is the commemoration of the apostle and God's messenger St James, who first of all the apostles suffered for Christ. This James was the son of the old father who was called Zebedee, and he was the brother of John the Evangelist, and he was originally a fisherman. But he then abandoned his nets and his father with his ship in the lake [i.e. the Sea of Galilee], when Christ called to him from the lake's shore. And he was Christ's favourite follower after St Peter and his brother John. This James was the first man [to introduce] Spain, the barbarian nations who live in the west of the world near where the sun sets — he introduced them to the Christian faith. The cruel Herod killed James with a sword, but Christ [?expedited] his soul to heaven on high.

27 July: Simeon Stylites

136. On the twenty-seventh day of the months is the death of the great monk St Simeon. When he was a boy of thirteen years, he was grazing his father's sheep and guarding them. Then he saw a church of God. Then he abandoned the sheep and ran to that church of God. Then he heard God's books read there. Then he asked an old man what that was. Then the old man said: 'It is the treasure of human souls and the customs which are to be upheld in a monastery.' Then he soon went from the church to the monastery of a holy abbot, whose name was Timotheus, and lay in front of the monastery's gate for five days, without eating and drinking, asking for admission.

dranc, ac he bæd ingonges^v. Ða underfeng se abbod^w hine on þæt mynster. Ða geleornede^x he his saltere on feower monðum, ond sona ^yhe lifde^y on swa heardum life for Gode þæt þa broðor^z þæs mynstres cwædon to ^aþæm abbode^a: ‘Tohwon^b gelæddest þu þysne mon^c to us? Forðon^d ne magon we aræfian^e his hearde^f 220 þeawas.’ Ða gewat he of þæm^g mynstre deagollice^h on sume dune, ond he stod þær on drygum stane²²¹ ðreoⁱ gear; ealra geara he stod on ^jðæm westenne^j seofon ond feowertig. Sume^k geara him ^lbærst micel^l wund ^mon oþrum^m þeo, ond he stod þurh eallneⁿ þone gear on anum fet. Ond he dyde ^omonig heofonlic^o wundor, ða sendon^p ealle swiðe lange to^q areccanne. Ond nu gyt eastdæles men swergiað^r ðurh his noman^s, ond ne gepristlæcað ^thi o þæt hi manswergen^t on his noman^u.

^vinganges C; ^wabbud C; ^xgeleornode C; ^{y-y}lyfode C; ^zbroðru C; ^{a-a}ðam abbode C; ^btohwam C; ^cman C; ^dforþam C; ^eaðolian C; ^fheardan C; ^gþam C; ^hdigollice C; ⁱ.iii. C; ^{j-j}þam westene C; ^kand sume C; ^{l-l}gebærst C; ^{m-m}on hys oðrum C; ⁿealne C; ^{o-o}mænig heofonlic C; ^psyndon C; ^qto to C; ^rsweriað C; ^snaman C; ^{t-t}hig na þæt hig æfre manswerion C; ^unaman C.

28 July: Nazarius and Celsus

137. On ðone ^aeahta ond twentigðan^a dæg þæs monðes bið þæs martyres gemynd Sancte^b Nazari ond his cnihtes, þæs noma^c wæs ^dSancte Celsi^d. Ða sum dema het weorpan on sæ, ^eforþon þe hī noldon forlætan Cristes geleafan. Ða eodon hī ofer þæt wæter, swa ^ghi eodan^g on dryge^h eorðan. ⁱOnd hī deodanⁱ 222 moni^k oper wundor, ond ^lheora lichoman^l restað on þære byrig Mediolana.

137. ^{a-a}eahta and twentygoðan C; ^bsancti C; ^cnama C; ^{d-d}sancti celse C; ^{e-e}forþam ðe hig C; ^fhig C; ^{g-g}hig eodon C; ^hdrigre C; ⁱ⁻ⁱand hig C; ^jeodan B with d suprascript Ba, dydon C; ^kmænig C; ^{l-l}hyra lichaman C.

29 July: Lupus

138. On ðone ^anigen ond twentegðan^a dæg þæs monðes bið þæs biscopes^b ^cgemynd ond his geleornis^c þe is nemned Sanctus Lupus; se wæs ærest ^don læwdum^d hade geseted, ond he wæs seofan^e gear on^f 223 gesinscipe geseted ær his biscopdome^g. Ond he wæs eft on his biscopdome^h on swa micelre fullfremednesseⁱ, þæt he hælde laman mid his gebedum^j, ond dumbe mæn^k, ond sweltendum ^lmonnum heora^l lif geedneowade^m. Ond he ⁿself lifdeⁿ on ^ogneaðum woroldlife^o for Gode: ^pAn tunece wæs his gegerela^p, ^qond þæt^q wæs hæren, ond beren hlaf wæs his gereorde^r, ond þæt ^shwilum ymb^s ^ttwā niht^t. Ac he awunode^u 224 on wependum gebedum, ond mid ælmessum^v him^w ceapode eces rices. ^xÐæs biscopes lichoma^x restep on^y Trecassina^z ðære byrig, þæt is on ure geþeode æt Triticum^a 225.

138. ^{a-a}nygon and twentygoðan C; ^bbisceopes C; ^{c-c}gewitennes C; ^{d-d}lange on læwdum C; ^e.vii. C; ^fin Ko, on Herz; ^gbysceopdome C; ^hbisceopdome C; ⁱfulfremednysse C; ^jgebede C; ^kmen and deafe C; ^{l-l}mannumhyra C; ^mgeednywode C; ⁿ⁻ⁿsylfleofode C; ^{o-o}gneðumworoldlyfe C; ^{p-p}and hys gegyrila wæs an tunece C; ^{q-q}seo C; ^rgereord C; ^{s-s}hwilon ymbe C; ^{t-t}twegen dages C; ^uwunode a C, a wunode Ko; ^vælmyssum C; ^whe C; ^{x-x}þyses lichama C; ^yin C; ^ztercassina C; ^atricum C.

Then the abbot let him into the monastery. Then he learned his psalter within four months, and soon he lived such an austere life before God, that the brothers of the monastery said to the abbot: 'Why do you bring this man to us, given that we cannot bear his tough manners?' Then he secretly went from the monastery to a hill, and he stood there on a dry rock for three years; altogether he stood in the desert for forty-seven years. One year a large wound on one of his thighs burst open, and for the whole year he stood on one leg. And he performed many heavenly miracles, which are all too long to describe. And even now people in the East swear by his name, and they never dare to perjure themselves in his name.

28 July: Nazarius and Celsus

137. On the twenty-eighth day of the month is the commemoration of the martyr St Nazarius and that of his boy, whose name was St Celsus. A judge ordered them to be thrown into the sea, because they would not abandon the Christian faith. Then they walked across the water, as if they walked on dry land. And they performed many other miracles, and their bodies rest in the city of Mediolana [i.e. Milan].

29 July: Lupus

138. On the twenty-ninth day of the month is the commemoration and the death of the bishop called St Lupus; he first lived as a layman, and he was in a marriage for seven years before his episcopate. And later conducted his episcopate with such great perfection, that he healed the lame with his prayers, and the mute, and to the dying restored their life. And he himself lived a frugal life before God: for clothing he had one tunic, and that was one made of hair, and barley bread was his food, and that only every other day. And he was always praying in tears, and with alms acquired for himself the eternal kingdom. The bishop's body rests in the city of Treccassium [i.e. Troyes], which in our language is 'æt Triticum'.

30 July: Abdon and Sennes

139. On ðone ðritegðan^a dæg ðæs monðes bið þara^b æpelra weras tid Abdo ond Sennes; þæt wæron twegen ^cCristne ealdormenn^c on Perswara^d mægðe. Ða het Decius se casere hī^e gebindan, ^fforðon þe^f hī^g on Crist gelefdon^h, ond he het hīⁱ lædan to Rome ond þær deoflum geldanⁱ. Ða hī^k þæt noldon, þa het he hī^l nacode sendan on wildra deora geweald. Ða weop eall Romana dugoð for þære dæde, forþon^m þa weras wæron wlitige ond ⁿfægres lichomanⁿ. Ða noldon þa wildan deor ^ohim onhrinan^o for Godes ege, ac þurh oþerne martyrdom hī^p heora lif geendedon^q, ond hira lichoman^r restað on Rome.

139. ^a þrytgyðan C; ^b þæra C; ^{c-c} cristene ealdormen C; ^d perswara C; ^e hig C; ^{f-f} forþam ðe C; ^g hig C; ^h gelyfdon C; ⁱ hig C; ^j gyldan C; ^k hig C; ^l hig C; ^m forþam C; ⁿ⁻ⁿ fægres lichoman C; ^{o-o} hyra æthrynan C; ^p hig C; ^q geendodon C; ^r lichaman C.

The End of July

139a. Ðonne se monað^a biþ geendo<d>^b þe we nemnað se Æftera Līpa, þonne bið seo niht eahta^c tida lang, ond se dæg sextene^d tida.

139a. ^a monoð C; ^b geendon B, geendod C; ^c .viii. B, ehta C; ^d .xvi. B, syxtine C.

The Beginning of August

139b. On ðam eahtoþan^a monþe on geare biþ ^ban ond þritig^b ²²⁶daga; þone monaþ^c mon nemneð on Leden Agustus monaþ^d. Romana duguð^e hine nemde ^færyst þy noman^f, ^gforþon ðy^g ærestan dæge þæs monþes he getrymede^h Romana cynedom, ond oferswīpde þa þe ær ðæt²²⁷ towurpon. Ond on ure geþeode we nemnaþⁱ þone ^jmonaþ Weodmonaþ^j, ^kforþon þe^k hī^l on þam monþe mæst geweaxaþ.

139b. ^a ehtoðan C; ^{b-b} an and þritig C, an .xxi. B, Ko, an ond þritig Herz; ^c om. C; ^d om. C; ^e dugoð C; ^{f-f} ærest þam naman C; ^{g-g} forþam on þam C; ^h getymbrede C; ⁱ ne suprascript Bb; ^{j-j} monoð weodmonoð C; ^{k-k} forþam ðe C; ^l hyg C.

1 August: The Machabees

140. On þone ærestan dæg þæs monþes biþ ðara^a martyra tid þe we nemnaþ Machabeos^b; þæt wæron seofon^c gebroþor^d ond ^eheora modor^e, ða geprowedon deap for þære ealdan æ bebode ær Cristes acennednyse. Antiochus^f se oferhydiga^g cyning nydde ^hhi þæt hīⁱ ætenⁱ swynenⁱ flæsc; þæt wæs Godes folce forboden on þære ealdan æ, ac ^khit Crist^k eft geclænsode þurh his tocyne. Ða ^lhi þa^l þæt ne gefafedon, þa het he æghwylcne æfter oþrum acwellan ondryslicum^m witum. Ða hyra syxeⁿ wæron acwealde beforan þære meder, ða cwæþ heo: ‘Nat ic hu ge ^oætywdon on^o minum^p innoþe. Ne forgeaf ic eow gast ne lif, ac middangeardes^q Scyppend, se eow ^ragyfð^r eft’

140. ^a þæra C; ^b machabeorum C; ^c .vii. B, C; ^d gebroþru C; ^{e-e} hyra moder C; ^f antiochius C; ^g ofermodega C; ^{h-h} hig þæt hig C; ⁱ æton C; ^j swynes C; ^{k-k} crist hyt C; ^{l-l} hig C; ^m myd ondryslenicum C; ⁿ .vi. C; ^{o-o} ywdon C; ^p n suprascript Bb; ^q dyde myddaneardes C; ^{r-r} eft agyfð C;

30 July: Abdon and Sennes

139. On the thirtieth day of the month is the feast of the noblemen Abdon and Sennes; they were two Christian rulers in Persia. Then the emperor Decius ordered them to be arrested, because they believed in Christ, and he ordered them to be transported to Rome and to worship devils there. When they refused, he ordered them to be handed over into the power of wild animals, naked. Then the whole Roman senate wept because of that deed, because the men were handsome and beautiful of body. Then the wild animals would not touch them for fear of God, but they ended their lives through another martyrdom, and their bodies rest in Rome.

The End of July

139a. When the month is over which we call *Æftera Līpa* ['Later Mild (Month)'], the night is eight hours long and the day sixteen hours.

The Beginning of August

139b. There are thirty-one days in the eighth month of the year; that month is in Latin called Augustus's month. The Roman citizens first called it by that name, because on the first day of the month he established the Roman empire, and overcame those who had earlier overthrown it. And in our language we call that month *Weodmonaþ* ['Weed Month'], because in that month they grow most.

1 August: The Machabees

140. On the first day of the month is the feast of the martyrs whom we call the Machabees; they were seven brothers and their mother, who suffered death according to the precept of the old law before Christ's birth. The arrogant king Antiochus forced them to eat pork; that was forbidden to God's people under the old law, but Christ later made it clean with his arrival. When they refused to do that, he ordered one after the other to be killed under terrible tortures. When six of them had been killed in front of the mother, she said: 'I do not know how you appeared in my womb. I did not give you soul or life, but the Creator of the world did, who will later restore soul and

gast ond lif mid mildheortnesse^s on domesdæge^t.’ Ða gyt wæs se gingesta^u to laue^v. Ða swor se cyning þæm^w þæt he ^xwolde hyne^x ^yweligne gedon, gyf he hyne wolde oncyrran^y ^zfrom Godes^z æ. Ða onhyld seo modor^a hig to þam, ^bto þæm cnihte^b ²²⁸, ond cwæþ: ‘Sunu min, myltsa me ond onfoh deape, þæt ðu ^csi efinmedome^c þinum broþrum.’ Ða cwæþ se cniht to þam cyninge: ‘Ic sylle mine sawwle^d ond minne lichoman^e for ussa^f fædera ðeodscipe, swa mine broþor^g dydon.’ Ða het se cing^h þone hyra ealra grimlicostⁱ acwellan, ond þa modor ealra neahst^j. Ond þa sona æfter þon^k, ða gefeol^l ²²⁹ hine se ofermodiga^m cyning of his scrīdeⁿ. Ða^o afulode he sona, swa ðæt nænig mon^p ne meahte^q aræfian^r þone stenc, ne furðon^s he sylfa^t. Ac he ^uaweol eal^u wyrnum, ond earmlice swealt on elðeodigum^v muntum. Se wæs ær swa oferhydig þæt him wæs gesewen þæt he meahte^w on scipe līpan on eorðan, ond mid his fotum gangan on widsæ, ond mid his handum ^xgeræcean heofenes^x tungol.

^s myldheortnysse C; ^t domesdæg C; ^u gingsta C; ^v lafe C; ^w þam C; ^{x-x} hyne wolde C; ^{y-y} gecyrran C; ^{z-z} fram crīstes geleafan and fram godes C; ^a moder C; ^{b-b} om. C; ^{c-c} sig efinmedome C; ^d sawle C; ^e lichaman C; ^f ure C; ^g broðro C; ^h cyning C; ⁱ wælgrymlicost C; ^j nehst C; ^k þam C; ^l gefeoll C; ^m oferhydiga C; ⁿ scryðe C; ^o and þa C; ^p man C; ^q myhte C; ^r apolian C; ^s om. C; ^t sylf C; ^{u-u} aweoll eall C; ^v ælðeodigum C; ^w myhte C; ^{x-x} geræcan heofones C.

1 August: Germanus

141. On ðone ylcan dæg biþ Sancte Germanus geleornys^a þæs^b bisceopes, se com on ðas Bretene^c ofer sæ on Brytwala^d dagum. Ond he dyde her^e ^fmonegu wundor^f, ge on sæ ge on eorþan, ond his dæda syndon awritene ealle mid endebyrdnysse on Ongelcynnes^g bocum.

141. ^a gewytenys C; ^b þæs halgan C; ^c brytene C; ^d brytweala C; ^e ær C; ^{f-f} manege wundru C; ^g angelcynnes C.

1 August: Eusebius of Vercelli

142. On ^aþam ylcan dæge^a ²³⁰ byð þæs bisceopes tid ^bSancti Eusebi^b. He wes^c þære burge bisceop Uercellensis^d, ond him wæs on swefne geywed^e hwylce dæge he sceolde to Criste geleoran^f. He seah^g on slæpe þæt he on flyhte wære on þam ^hkalendas dæge Augustus^h, þæt ys on þone dæg æt hlafsenungaⁱ, ond he þa gefleah on swiþe heage^j dune. Þæt swefn^k him tacnode^l þy ylcan dæge þæt hit sceolde beon his lifes ende þurh martyrdom, ond hys gast gefleogan^m ²³¹ to heofena heahnysse.

142. ^{a-a} þone ylcan dæg C; ^{b-b} sancte eusebi C; ^c wæs C; ^d þe ys nemned uercellensis C; ^e onywed C; ^f gewitan C; ^g geseah C; ^{h-h} dæge þe ys cweden kalendas agustus C; ⁱ hlafseninga C; ^j heahe C; ^k swefen C; ^l getacnode C; ^m gefleah C.

life to you in his mercy on Doomsday.' Then only the youngest was left. Then the king swore that he would make him wealthy, if he were willing to convert from God's law. Then the mother bent down to him, to the boy, and said: 'My son, have mercy on me and choose death, so that you may be just as worthy as your brothers.' Then the boy said to the king: 'I surrender my soul and my body for the law of our fathers, as my brothers have done.' Then the king ordered him to be killed in the most cruel way of them all, and his mother last of all. And then soon after that, the arrogant king caused himself to fall out of his chariot. And he became putrid straightaway, so that nobody could tolerate the stench, not even he himself. And he was crawling with worms all over, and died miserably in the mountains of a foreign land. He had previously been so arrogant that he seemed to be able to travel across land in a ship, and walk on the open sea with his feet, and touch the stars in the sky with his hands.

1 August: Germanus

141. On the same day is the death of the bishop St Germanus, who came to this Britain across the sea in the days of the Britons. And he performed many miracles both on sea and on dry land, and his deeds are all listed in the books about the English [i.e. the *Historia ecclesiastica*].

1 August: Eusebius of Vercelli

142. On the same day is the feast of the bishop St Eusebius. He was bishop of the town of Vercelli, and it was revealed to him in a dream on which day he should migrate to Christ. He saw in his sleep that he was flying through the air on the Kalends of August, that is on the day of the blessing of the bread [i.e. Lammas Day], and he then flew onto a very high mountain. That dream signified to him on the same day that his life should end through martyrdom, and his soul fly to heaven on high.

2 August: Pope Stephen I

143. On þone æfteran <dæg>^{a 232} ðæs monþes biþ Sancte Stefanus^b ðrowung^c þæs papan. He wæs gemartyrud^d on Ualerianus tidum^e þæs caseres, ond his lichoma^f bebyrged in^g Calestis^h mynstre²³³ æt Rome. Þes papa gesette þæt mæssepreostas ond diaconas ne sceoldonⁱ brucan gehalgodra mæssehræglā to nænegum^j woroldbroce^k,
ne no^l buton on cyrcan^m anre.

143. ^a om. B, Ko, dæg C, Herz; ^b stephanes C; ^c ðrowong B with v suprascript Bb; ^d gemartyrod C; ^e timan C; ^f lichama ys C; ^g on C; ^h calistes C; ⁱ sceal C; ^j nanum C; ^k woruldbryce C; ^l om. C; ^m cyrcan C.

2 August: Theodota and her Three Sons

144. On ðone ylcan dæg byþ ðære wydewan ðrowung mid hyre þrym^a sunum þære nama ys Theodota^b, ond hyre yldesta sunu is^c nem<n>ed^d Sanctus Euodius^e. Hif^f wæron in^g ðære mægþe Bīþinia, ond in^h ðære byrig seo isⁱ nemned Neciaⁱ. ðære burge ealdorman, ^jse wæs^j on naman Nicetius^k, he het sumne scandfulne^l man, se wæs on noman^m Hirtacus, bysmrian ða halgan wydewan mid hys fyrenlustum. Ða he hyre nealæhteⁿ, þa stod hyre big^o iong man fæger^o mid gyldenum^p hræglum gegyred; þæt wæs Godes engel, se hine sloh mid his^q fyste on 'þæt næsþyrl', þæt ðær^s ut fleow^s un^t<geendod blod. And seo halige wydewe æfter þam þurh fyr>^{t 234} geendode hyre lif mid hyre þrym sunum.

144. ^a r suprascript Bb; ^b sancte theotote C; ^c wæs C; ^d nemded B, nemned C; ^e efodus C; ^f and hig C; ^g on C; ^h on C; ⁱ⁻ⁱ genemned necie C; ^{j-j} wæs C; ^k necitius C; ^l sceandfulne C; ^m naman C; ⁿ genealæhte C; ^{o-o} sum fæger geong man C; ^p unidentified letter altered to l Bb; ^q hs B with i suprascript Bb, om. C; ^{r-r} þa næsþyrlo C; ^{s-s} utfleow Ko, He; ^{t-t} om. B, geendod blod and seo halige wydewe æfter þam þurh fyr C.

3 August: The Discovery of the Body of St Stephen

145. On ðone þryddan dæg þæs monþes byþ mærsod^a Sancte^b Stehpanes^{c 235} lichoman^d gemetnes^e ðæs ærestan martyres. Se wæs gemeted þurh sumne mæssepreost se wæs on naman Lucianus. Se wæs sume frigeniht^f in ciricean^f, þa on þa þridan tid ðære nihte ætywde him Gamalielus^g gast healfslæpendum ond him þriwa onhran mid gyldynre^h gyrde, ondⁱ him to cwæþⁱ: 'Luciane, Luciane, Luciane, gang saga þisum bisceope^j in Ierusalem^j þæt he do^k Stehpanus lichoman^k up of eorþan. Saga him þæt he ys on twentigum^l milum^m fromⁿ Hierusalem, neah þam tune þe ys nemned Cafarcianialam^o on þam londe^p þe is cweden^q Lagabra^{r 236}.' Þa^s sæde se mæssepreost þæt ðam bisceope; ða sende se bisceop hine ond oþre halige weras mid him. Þa dulfon^t hi in^t þære ylcan stowe. Ða^u gemetton hi^u stan mid eorðan bewrigenne; þa wæs on þam awriten 'Her ys se Godes Stehpanus^{v 237}.' Þa^w segdon hi^w

145. ^a gemærsod C; ^b sanctus C; ^c stephanus C; ^d lichaman C; ^e myttynge C; ^{f-f} on cyrcan C; ^g gamalielis C; ^h gyldenre C; ⁱ⁻ⁱ cwæð hym to C, him tocwæþ Ko; ^{j-j} on hierusalem C; ^{k-k} stephanus lichaman C; ^l .xx.m B, twentigum C; ^m myla C; ⁿ fram C; ^o cafargamalan C; ^p lande C; ^q nemned C; ^r erasure before lagabra B, dalagabar C; ^s and þa C; ^{t-t} hig on C; ^{u-u} gemytton hig C; ^v stephanus C; ^{w-w} sædon hig C;

2 August: Pope Stephen I

143. On the second day of the month is the passion of Pope St Stephen. He was martyred in the time of the emperor Valerian, and his body buried in the church of Callistus in Rome. This pope decreed that priests and deacons should use dedicated liturgical vestments on no worldly occasion, but without exception in church only.

2 August: Theodota and her Three Sons

144. On the same day is the passion of the widow with her three sons whose name is Theodota, and her eldest son is called St Evodius. They lived in the country of Bithynia, and in the city which is called Nicaea. The governor of the city, whose name was Necitius, he ordered a vile man, whose name was Hyrtacus, to harass the holy widow for sex. When he came near her, a young handsome man in golden garments stood by her side; that was God's angel, who hit him on the nose with his fist, so that it began to bleed incessantly. And later the holy widow ended her life together with her three sons through fire.

3 August: The Discovery of the Body of Stephen

145. On the third day of the month the discovery of the body of St Stephen, the protomartyr, is celebrated. It was found by a priest whose name was Lucianus. He was in church in the early hours of one Friday, when at the third hour of the night the spirit of Gamaliel appeared to him who was half asleep, and touched him three times with a golden rod, and said to him: 'Lucianus, Lucianus, Lucianus, go tell this bishop in Jerusalem that he should exhume the body of Stephen from the earth. Tell him that it is twenty miles from Jerusalem, near the town that is called Caphargamala in the area called Delagabria.' Then the priest told the bishop that; then the bishop sent him and other holy men with him. Then they dug in the said place. Then they found a stone covered with soil; on it was written 'Here lies Stephen of God.' Then they told

þæt ðam bisceope; ða com he ðider mid oðrum halgum bisceopum. Þa ontyndon hi^x þa þruh; ða com þær ut micelre^y wynsumnysse stenc^z, ond monige^a untrume men þær wæron sona hale geworden^b. Ða gelæddon hi ðone lichoman^c in^d Hierusalem. Hit wæs ær þær singal druwung^e, ond sona æfter þam com gebuhtsum^f ren on eorþan.

^x hig C; ^y milcelre B, mycel C; ^z n suprascript Bb; ^a mænige C; ^b geworden C; ^c lichaman C; ^d on C; ^{e-e} syngal druwung ær þam C; ^f genyhtsum C.

5 August: Oswald

146. On ðone fiftan^a dæg þæs monþes biþ Sancti^b Oswaldes^c tid þæs ^dCristinan kyninges^d; se ricsode^e nigon^f gear ^gin Bretene^g, ond him sealde God mare rice þonne ænigum^h hys forgengumⁱ. Him wæron underðeodde^j ða feowera^k þeoda þe^l syndon on Bretene^m, þæt syndon Brytwalasⁿ ond Peohtas^o ond Scottas^{o 23 8} ond Ongle^p. Oswald^q endade^r his lif^s in gebedes wordum^s ða hine mon^t sloh, ond þa^u he feol^v on eorþan, þa cwæð he: ‘Deus miserere animabus.’ He cwæp: ‘God, miltsa þu sawlum^w.’ His handa siondan^x ungebrosnod in^y þære cynelican ceastre seo ys nemned Bebbanburh, ond his heafod wæs gelæded to Lindesfeare^z ea, ond se lichoma^a ys elles in^b Lindesse mægþe æt Beardanegge^c. Ond his wundor^d wæron miclo^e, ge beheonan sæ ge begeondan^f.

146. ^a.v.an B, fiftan C; ^b sancte C; ^c oswoldes C; ^{d-d} crysten an cyninges C; ^e rixode C; ^f.viii. B, nygon C; ^{g-g} on brytene C; ^h ænegum C; ⁱ foregengena C; ^j u altered from o B, underþeoded C; ^k.iiii. B, C; ^l þa ðe C; ^m brytene C; ⁿ brytwealas C; ^{o-o} sceottas C; ^p angle C; ^q oswold C; ^r geendode C; ^{s-s} on hys gebedwordum C; ^t n suprascript Bb, man C; ^u om. C; ^v feoll C; ^w sawlum C; ^x syndon C; ^y on C; ^z lyndesfarena C; ^a lichama C; ^b on C; ^c beardanige C; ^d wundra C; ^e mycele C; ^f beeondan C.

6 August: Pope Sixtus II

147. On þone sextan^a dæg ðæs monþes bið Sancti^b Sixtes þrowung^c þæs papan in^d Rome ^emid his sex^f deaconum^f. Þone Syxtum nedde^g Decius se casere ^{h<to>}Tiges²³⁹ deofolgyld^{h 240}; þa cwæð he to þam deofulgilde: ‘Towyrpeⁱ þe Crist.’ Ða sona gefeol^j þæs deofolgyldes^k huses sum dæl. Ða het se casere hine gemartyrian^l mid his deaconum. Ond his lichoma^m ⁿrestep inⁿ þam mynstre Calesti, ond his ^odeaconas in^o þam myn<st>re^{p 241} Pretextate^q.

147. ^a.vi.an B, syxtan C; ^b sancte C; ^c mæsse and þrowung C; ^d on C; ^{e-e} and hys syx diacona myd hym C; ^f.vi. B; ^g nydde C; ^{h-h} Tiges deofolgyld B, Ko, to Tiges deofolgyld Herz þæt he gelyfde on hys deofolgyld C; ⁱ towurpe C; ^j tofeoll C; ^k deofolgyldes C; ^l ge suprascript Bc; ^m lichama C; ⁿ⁻ⁿ rested on C; ^{o-o} diaconas on C; ^p mynþre B, Ko, mynstre C, Herz; ^q praete extate C.

7 August: Donatus and Hilarinus

148. On ðone seofopan^a dæg þæs monþes bið þæs bisceopes þreowung^b Sancti Donati, ond þæs muneces mid him Sancti Hilarini. He wæs bisceop in^c þære ceastre

148. ^a.vii. B, seofodan C; ^b þrowung C; ^c on C;

the bishop that; then he came there with other holy bishops. Then they opened the coffin; then a very pleasant smell came out of there, and many sick men were healed there shortly afterwards. Then they transported the body to Jerusalem. There had earlier been a continual drought, but shortly afterwards abundant rain came down on earth.

5 August: Oswald

146. On the fifth day of the month is the feast of the Christian king St Oswald; he ruled for nine years in Britain, and God gave him greater authority than any of his predecessors. Subjected to him were the four nations which are in Britain, namely the Britons and the Picts and the Gaels and the English. Oswald ended his life in words of prayer when he was killed, and when he fell to the ground, he said: '*Deus miserere animabus.*' He said: 'God, have mercy on the souls.' His hands are undecayed in the royal city called Bamburgh, and his head was taken to the island of Lindisfarne, and the rest of the body is in the region of Lindsey at Bardney. And his miracles were many, both on this side of the sea and beyond.

6 August: Pope Sixtus II

147. On the sixth day of the month is the passion of St Sixtus the pope in Rome, together with his six deacons. The emperor Decius forced Sixtus to worship an idol of Tiu; then he said to the idol: 'May Christ destroy you.' Then immediately part of the idol's house collapsed. Then the emperor ordered him to be martyred with his deacons. And his body rests in the church of Callistus, and his deacons in the church of Praetextatus.

7 August: Donatus and Hilarinus

148. On the seventh day of the month is the passion of the bishop St Donatus, and also that of the monk St Hilarinus. He was bishop in the city of Arretium [i.e.

Awritensi^d, ond ða he ærestan siðe mæssan sang, þa eodon þa hæþenan weras ^einto þære cirican^e ond toslogon his glæsenne^f calic. Þa gesomnode^g se bisceop^h iⁱ þa brocuⁱ ond him to Drihtne gebæd; ða wæs se calic eft swa gehal^j swa he ær wæs. Ond þy^k ilcan dæge ^lfor þy^l wundre þær onfeng fulwihte ^mtwo hund monna ond fif ond feowertig monna^m.

^d aritensi C; ^{e-e} on þa cyrcan C; ^f glæsena C; ^g gesamnode C; ^h bysceop C; ⁱ⁻ⁱ þæge brycas, but see Kotzor, II, 337; ^j gesund C; ^k þig C; ^{l-l} for þam ylcan C; ^{m-m} .cc. monna ond .xlv. monna B, two hund manna and fif and feowertig C.

8 August: Afra, Hilaria, etc.

149. On þone eahtopan^a dæg þæs monþes bið Sancta Affra^b þrowung ond hire mo<do>r^c mid hire, þære noma^d wæs Sancta Hilaria^e, ond hire þreo^f ðeowena, þa wæron on naman Sancta Digna ond Sancta Eonmina^g ²⁴² ond Sancta Eotropia^h. Sioⁱ Affra wæs ærest forlegoswif^j mid hire þeowenum; ^khio ða eft þeah^k gelyfde Gode^l ond fulwihte^m onfeng þurh ða wundorⁿ oðe ðe^o heo geseah æt þam bisceope Sanctus^p Narcisus^q. Ac se deoma^r Gaius mid witum^s heo ongon^s æft^t nedan^u to hæþenscipe, ond cwæð hire to: ‘Þu eart meretrix’, ðæt is forlegoswif^v, ‘forðon^w þu eart <fr>æmde^x ^yfrom þara^y Cristenra manna Gode.’ Ða cwæþ Sancta Affra: ‘Crist ^zself sægde^z þæt he for ðam^a synfullum monnum^b astige of heofenum^e on eorþan.’ Ða het se dema hi^d nacode²⁴³ gebindan to anum stænge^e ond hi^f bærnan mid fyre, ond heo þæs dyde Gode þanccunga^g ond hire gast onsende. Ond Cristene men gemitton hire lichoman gesundne^h æfter þam fyre ond hine bebyrgdonⁱ on þære æfteran mile fram þære ceastre þe is nemned Augusta^j.

149. ^a .viii.an B, ehtoðan C; ^b affan C; ^c mor B, modor C; ^d nama C; ^e hilaria C; ^f feower C; ^g eudomia and sancta theodote C; ^h eutropia C; ⁱ seo C; ^j forlegorwif Ko, forlegeswif C; ^{k-k} þeah heo þa C; ^l on god C; ^m fullwhyte C; ⁿ wundru C; ^{o-o} þe C; ^p se wæs nemned sanctus C; ^q narcissus C; ^r dema C; ^{s-s} hig ongan C; ^t om. C; ^u nydan C; ^v forlegeswif C; ^w forþam C; ^x æmde B, fremde C; ^{y-y} framþæra C; ^{z-z} sylf sæde C; ^a om. C; ^b mannum C; ^c heofone C; ^d hig C; ^e stenge C; ^f hig C; ^g þancunge C; ^h ansund C; ⁱ bebyrigdon C; ^j agusta C.

9 August: Romanus

150. On ðone nigopan^a dæg þæs monþes bið þæs cempan tid^b se is nemned Sanctus Romanus; se gelifde^c ²⁴⁴ forþon ðe he geseah Godes engel standan^d ond drygan mid ^esceatan Sancti^e Laurentius limu, þa Decius se casere hine²⁴⁵ het stigan^f ²⁴⁶ mid irenum^g gyrðum tyndehtum^h. Ond he ða onfeng fulwihte ond geþrowodeⁱ martyrdom for Criste, ond his lichoma^j is bebyrged æt Rome on ðam londe^k Ueranium.

150. ^a .viii.an B, nigoðan C; ^b om. C; ^c gelyfde on god C; ^d standan C; ^{e-e} scytan sancte C; ^f swingan C; ^g ysenum C; ^h tyn dages C; ⁱ geþrowude C; ^j lichaman C; ^k lande C.

Arezzo], and when he sang mass for the first time, the pagan men came into the church and broke his glass chalice into pieces. Then the bishop picked up the pieces and prayed to the Lord; then the chalice was as whole again as it had been before. And on the same day, on account of that miracle, 245 men received baptism.

8 August: Afra, Hilaria, etc.

149. On the eighth day of the month is the passion of St Afra and also her mother, whose name was St Hilaria, and their three maids, who were called St Digna and St Eumenia and St Eutropia. This Afra was first a prostitute, together with her maids, but then again she came to believe in God and received baptism on account of the miracles which she had seen in the bishop St Narcissus. But the judge Gaius with torments subsequently began to force her to paganism, and said to her: 'You are a *meretrix*,' which means 'prostitute', 'because you are alien to the God of the Christians.' Then St Afra said: 'Christ himself said that he descended to earth from heaven for sinful people.' Then the judge ordered her to be tied to a pole, naked, and to be burned with fire, and she thanked God for that and gave up the ghost. And Christians found her body unharmed after the fire and buried it one or two miles outside the city called Augusta [i.e. Augsburg].

9 August: Romanus

150. On the ninth day of the month is the feast of the soldier who is called St Romanus; he believed because he saw God's angel stand and dry with a cloth the limbs of St Lawrence, when the emperor Decius ordered him to be pierced [or 'beaten'] with spiked iron clubs. And he then received baptism and suffered martyrdom for Christ, and his body is buried in Rome at the Ager Veranus.

10 August: Lawrence

151. On ðone teoþan^a dæg þæs monþes bið Sancti^b Laurentius <tid>^c ^dþæs archidiacones^{d 247}; se sealde monegum^e blindum men^f gesiðþe^{g 248}, ond he gedælde ^heal ða^h goldhord þa ðe wæron inⁱ Godes ^jcyricum æt Rome^j ðearfendum monnum^k ond elðeodegum^l; ond þa forþon^m Decius se hæðena kasereⁿ hine tintregode^o mid unasecgendlicum witum. Ond ^pæt nehstan^p he hine het aþenian on irenum^q bedde, ond hine^r cwicne hirstan ond brædan. Ond swa hine mon^s ma^t hirste, swa wæs he fægera^u on ondwlitan^v. Ond þa onhof^w Laurentius his egan^x up ond cwæð to þam kasere^y: ‘Geseoh^z nu, þu earma, et nu þas sidan þe her gehirsted is, ond acer^a me on þa oþre.’ Ond þa dyde he Gode þoncunga^b ond his gast onsende to heofnum^c. Ond on æfentid Iustinus se mæssepreost ond Ypolitus se Cristena tungerefa, unrōte ond wepende ^dhi byrgdon^d his lichoman^e on þan^f lande Ueranum, on^g þam wege þe hi^h nemnað æt Rome Tiburtina.

151. ^a.xan B, teoðan C; ^b sancte C; ^c om. B, Ko, tyd C; ^{d-d} þæs archidiacones æt rome C; ^e manegum C; ^f mannun C; ^g gesyhðe C; ^{h-h} eall þæt C; ⁱ on C; ^{j-j} cyrcan C; ^k mannun C; ^l ælþeodygum C; ^m forþam C; ⁿ casere C; ^o tyntergode C; ^{p-p} ætnehstan Ko; ^q ysenum C; ^r het hyne þa C; ^s man C; ^t swyðor C; ^u fægrror C; ^v odwlitan B with suprascript n Bc, andwlytan C; ^w anhof C; ^x eagan C; ^y casere C; ^z beseoh ðe C; ^a wend C; ^b þancunge C; ^c heofenum C; ^{d-d} hig bebyrigdon C; ^e lichaman C; ^f þam C; ^g and on C; ^h suprascript Bc, hig C.

11 August: Tiburtius

152. On ðone endlyftan^a dæg þæs monþes bið þæs halgan weres gemind Sancti Tiburtii^b, se wæs in^c Rome ond swiþe late he wolde onfon Cristes geleafan^d ond fulwihte, ond deofolgyld forlætan. Ac þurh^e wundor^f þe he seah^g Sebastianum don he onfeng fulwihte, ^hond Sebastianus him onfeng æt fulwihte^h. Ond he wæs siðþan swa fulfremedⁱ in^j Godes geleafan ðæ<t>^{k 249}, gif he song^l his credon^m oððeⁿ paternoster on untrumne mon^o, he wæs sona hal. Ac þa wæs sum swiðe ^pfacenful mon^p in^q Rome, se wæs ^rin noman^r Torquatis^s; se geypte^t hæpenum deman þæt ^uþæs Tiburtius^u wæs Cristen, ond ^vhe wæs^v befangen ^win ciricean^{w 250} æt his gebede ond to martyrdome gekæded.

152. ^a.xi. an B, endlyftan C; ^b tyburti C; ^c on C; ^d geleafan C; ^e þa þurh þa C; ^f wundru C; ^g geseah C; ^{h-h} om. C; ⁱ fullfremed C; ^j on C; ^k ðæþ B, þæt C; ^l sang C; ^m credan C; ⁿ oððe hys C; ^o man C; ^{p-p} facenfull man C; ^q on C; ^{r-r} on naman C; ^s torquatus C; ^t geopenode þam C; ^{u-u} ðes tiburtinus C; ^{v-v} þæt he wæs on þam C; ^{w-w} om. C.

12 August: Euplius

153. On ðone twelftan^a dæg þæs monþes bið Sancti^b Euplis þrowung, se bær Cri<st>es^{c 251} godspel in^d fodre ofer his sculdrum^e swa hwæder swa he eode. Ond he þa com in^f þa ceastre þe is nemned Catinentia^g, ond he eode in^h þæt domern ⁱðær, ðærⁱ

153. ^a.xii.an B, twelftan C; ^b sancte C; ^c Cripes B, cristes C; ^d on C; ^e gesceyltrum C; ^f on C; ^g continentia C; ^h on C; ⁱ⁻ⁱ þær C;

10 August: Lawrence

151. On the tenth day of the month is the [feast] of the archdeacon St Lawrence; he restored sight to many a blind man, and he distributed all the treasures which were in God's churches in Rome to the poor and the foreigners; and then because of that the pagan emperor Decius tortured him with unspeakable torments. And eventually he ordered him to be stretched out on an iron bed, and roasted and fried alive. And the more they roasted him, the more glorious he was to look at. And then Lawrence raised his eyes and said to the emperor: 'Look, you wretch, you can now eat this side which is cooked, here, and turn me over on the other.' And then he gave thanks to God and sent his spirit to heaven. And in the evening Justinus the priest and Hippolytus the Christian governor, sad and weeping, they buried his body on the Ager Veranus, on the road which in Rome is called [the Via] Tiburtina.

11 August: Tiburtius

152. On the eleventh day of the month is the commemoration of the holy man St Tiburtius, who lived in Rome and very late he decided to take up the Christian faith and baptism, and abandon devil-worship. But through a miracle which he saw Sebastian work, he received baptism, and Sebastian received him at baptism. And he was since then so perfect in God's faith that, whenever he recited his creed or the Lord's Prayer over a sick man, he was suddenly healed. But then there was a very deceitful man in Rome, whose name was Torquatus; he reported to the pagan judge that this Tiburtius was a Christian, and he was arrested in church during prayer, and taken away to his martyrdom.

12 August: Euplius

153. On the twelfth day of the month is the passion of St Euplius, who carried Christ's gospel in a case on his shoulders wherever he went. And he then came to the city which is called Catina [i.e. Catania], and he went to the court-house there, where

Caluisianus ^jwæs in^j ²⁵² miclum gemote mid hæðe<n>folce^k ²⁵³. Þa^l untynde^m Epliusⁿ þæt Cristes godspel, ond sæde þam folce hwæt^o þa halgan godspelleras feowere sægdon^p be ðam ondryslican^q Godes dome. Ond 'þa forþon^r yrsode se dema ond het hine beheafðian. Ond þa he wæs læded^s to þære þrowunge, þa ontynde se heofon, ond he geseah urne Dryhten 'in his þrymme^t.

^{j-j} se dema wæs on C; ^k hæðefolce B, hæðenum folce C; ^l and þa C; ^m ontynde C; ⁿ euplis C; ^o þæt C; ^p sædon C; ^q ondryslican C; ^{r-r} forþam C; ^s gelæded C; ^{t-t} on godþrymme C.

13 August: Hippolytus

154. On ðone þreoteoþan^a dæg þæs monþes bið þæs þroweres gemynd Sancti Ypoliti; se was^b tungerefa on Rome, ac he gelyfde^c Gode^d þurh^e þa wundor^f þe he geseah æt Sancti^g Laurentie þam deacone^h, ond he onfeng fulwihte ond ealle his þeowas gefreodeⁱ. Ða het Ualerianus, Decies^j prafest^k þæs caseres, gebindan ðysne Ypolitum on wildu hors²⁵⁴, þæt^l hyne drogon^m on gorstas ond on þornas. Ond þa gebæd he himⁿ to Drihtne ond onsende his gast, ond ða hors forleton ðone lichoman^o. Ond þa ymbe medmicelne fyrst æfter þam swealt Ualerianus se prauost, ond ^pær þan^p he swulte, he clypode ond cwæþ: 'Eala, Laurentius, þæt ðu me gebundenne mid fyrenum racenteagum tyhst in^q ece fyr.' Ond Decius se kasere^r awedde, ond he^s clypode ær he swulte^t: 'Eala, Yppolitus^u, þæt ðu me^v grimlice ^wlædest gebundenne in^w forwyrd.'

154. ^a .xiii.an B, þrytteoðan C; ^b wæs C; ^c d suprascript Bc; ^d on god C; ^e inserted in margin; ^f wyndor B with v suprascript Bc, wundro C; ^g sancte C; ^h diacone C; ⁱ he gefreode C; ^j decius C; ^k prauost C; ^l þæt ða C; ^m todrogon C; ⁿ hyne C; ^o lichaman C; ^{p-p} ær þamþe C; ^q on C; ^r casere C; ^s om. C; ^t swulte and cwæð C; ^u ypolitus C; ^v me swa C; ^{w-w} gebundenne lædest on C.

13 August: Cassian

155. On ðone ylcan dæg byþ þæs martyres tid Sancti^a Casiani^b, se wæs lareow geongra manna in^c Godes æ. Ac þa com ^dþær sum hæpen kasere^d; þa alyfde^e se þam cnihtum þæt hi^f hyne ofslogen^g mid heora^h writbredumⁱ, ond hine ofsticodon mid hira writeyrenum^j. Ond his þrowung wæs þe lengre ond þy^k heardre, þy^l þe hyra^m handa wæro<n>ⁿ unstrange hine to acwellanne.

155. ^a sancte C; ^b cassiani C; ^c on C; ^{d-d} sumes hæðenes caseres rice C; ^e lyfde C; ^f hig C; ^g onslogon C; ^h hyra C; ⁱ writebredum C; ^j writingisenum C; ^k þe C; ^l þig C; ^m heora C; ⁿ wæro B, wæron C.

15 August: The Assumption of the Virgin Mary

156. On þone fifteoþan^a dæg þæs monþys^b biþ seo tid 'þæt is^c Sancta ^dMarian tid^d. On þone dæg heo geleorde^e of middangearde^f to Criste, ond heo nu scineþ on þam heofonlican ^gmægene betwyh^g ^hþa preatas^h ²⁵⁵ haligra fæmnena, swa swa sunne scineþ on þisne middangeardⁱ. Englas þær blissiaþ, ond heahenglas þær wynsumiaþ, ond

156. ^a .xv.an B, fifteoðan C; ^b monðes C; ^{c-c} þe C; ^{d-d} maria C; ^e gewat C; ^f myddanearde C; ^{g-g} mægne between C; ^{h-h} engla preatas and C;

Calvisianus was there in a great assembly with a pagan crowd. Then Euplius opened the gospel of Christ, and told the people what the four holy evangelists said about the terrible judgement of God. And because of that the judge became angry and ordered him to be beheaded. And when he was led to his passion, heaven opened, and he saw our Lord in his glory.

13 August: Hippolytus

154. On the thirteenth day of the month is the commemoration of the martyr St Hypolitus; he was a governor in Rome, but he believed in God on account of the miracles which he saw from the deacon St Lawrence, and he received baptism and freed all his slaves. Then Valerianus, the prefect of the emperor Decius, ordered this Hippolytus to be tied to wild horses, so that they would drag him through the shrubs and thorny bushes. And then he prayed to the Lord and gave up the ghost, and the horses abandoned the body. And then a short time afterwards Valerianus the prefect died, and before he died he called out and said: ‘Alas Lawrence, that you pull me into the eternal fire, tied with red-hot chains!’ And the emperor Decius went insane, and before he died he shouted: ‘Alas Hippolytus, that you cruelly lead me bound into perdition!’

13 August: Cassian

155. On the same day is the feast of the martyr St Cassian, who taught Christian religion to young boys. But then a pagan emperor came along; then he allowed the boys to beat him to death with their writing tablets, and to stab him with their pens. And his suffering was even more prolonged and more brutal, as their hands were hardly strong enough to kill him.

15 August: The Assumption of the Virgin Mary

156. On the fifteenth day of the month is the feast which is St Mary’s feast. On that day she migrated from the world to Christ, and she now shines in the heavenly force among the hosts of holy virgins, as the sun shines onto this earth. Angels exult there,

ealle þa halgan þær gefeoþ inⁱ Sancta Marian. Sancta Maria wæs on ^kfeower ond sextigum^{k 256} <^lgeara þa ða heo ferde to Criste^l>. Sancta Maria is Godfæder snoru, ond Godes suna mo<d>ur^m, ond haligra sawlaⁿ sweger, ond seo æþele cwen ^oþara uplica^o cesterwara^p, seo stondeþ^q ^ron þa^r swyþran healfæ ðæs ^sHeahfæder ond ðæs Heahkyninges^s.

ⁱ myddaneard C; ^j on C; ^{k-k} .lxi. B, feower and syxtegum C; ^{l-l} om. B, geara þa ða heo ferde to criste C; ^m erasure in B, moder C; ⁿ sawla C; ^{o-o} þara uplicra C; ^p ceastergewara C; ^q standeð C; ^{r-r} to ðære C; ^{s-s} heahan cyninges C.

17 August: Mamas

157. On ðone seofonteoþan^a dæg þæs monðes biþ þæs^b halgan cnihtes tid ^cSancti Mommos^c, se wæs twelf^d wintre^e cniht ða he for Criste campode; he wæs in^f Cesarea^g ðære ceastre ^hin Capadocia^h þære mægþe. Ða he þærⁱ geseah deofolgild begangan^{i 257}, þa gewat he in^k þone þiccestan wudu; ond him com ^lunrim wildeora þær to^l ond hine weorþodon, ond he lifde^m be þaraⁿ wildeora meolcum. Ond þonne he his boc^{o 258} rædde, ðonne sæton þa ^pwildeor ymutan²⁵⁹ hine^p. Ða ^qAlexander se gerefa het^q hyne ^rhim to gelædan^r, ond hi<ne>^s ðreade mid^t miclum witum from^u Cristes geleafan. Ða he hine swiþost ðreade, ða com þær micel leo, se wæs ær mid þæm^v cnihte on þam wuda, ond ^wse leo^w cwæð: ‘Eala^x Mommos^y, þu eart ure hyrde. Ic eom nu genyded from^z Godes englum þæt ic for ðe sprece from^a minre gecynde.’ Ond þa abat se ^bleo ðara^b hæþenra ^cond ðara^c Iudea, þara^d ðe hine bysmrodon, swa fela^e ðæt þæt blod arn of þære ylcan stowe swa flod. Ond þa bebead him^g se cniht þæt se leo hwurfe^h eft to his stowe. Ond þa het se dema hine stænan. Ða com stefnⁱ of heofonumⁱ ond seo cwæþ: ‘Cum, Mommos^k, heofenas^l ðe synt^m mid gefean ontynedeⁿ, ond Crist stondeð^o æt þam ærestan gete^p, ond ðe gelædeþ in^q his neorxnawang.’ Ond ða onsende Sanctus Mommos^r his gast to Gode.

157. ^a .xvii. B, seofonteoðan C; ^b om. C; ^{c-c} sancte mommes C; ^d .xii. B, twelf C; ^e geare C; ^f on C; ^g cessaria C; ^{h-h} on Capadocia C; ⁱ þa ðær C; ^j began C; ^k on C; ^{l-l} to unrym wyldra deora C; ^m lyfode C; ⁿ þæra C; ^o bec C; ^{p-p} wyldan deor ymb hyne utan C; ^{q-q} Alexander se refa het with ge suprascript Bb, het alexander se gerefa C; ^{r-r} to hym gelædan C, him togelædan Ko; ^s hi B, hyne C; ^t myd myd C; ^u fram C; ^v þam C; ^{w-w} se C; ^x om. C; ^y mommes C; ^z fram C; ^a fram C; ^{b-b} leo þæra C; ^{c-c} and þæra C; ^d þæra C; ^e fæla C; ^f on C; ^g om. C; ^h hwurfe se leo C; ⁱ n suprascript Bb; ^j heofenum C; ^k mommes C; ^l heofnas C; ^m syndon C; ⁿ ontyned C; ^o standeð C; ^p geate C; ^q on C; ^r mommes C.

18 August: Agapitus

158. On ðone eahtateoþan^a dæg þæs monðes biþ ðæs martyres tid on Rome ^bSancti Agapites^b, ðæs mæssesang mæg^c gemetan se þe secð^d on þam niwran^{e 260} sacramentorum^{f261}, þæt ys on ðam^g mæssebocum.

158. ^a .xviii. B, eahtateoðan C; ^{b-b} sancte agapiti C; ^c man mæg C; ^d seceð C; ^e nywan C; ^f B, C, sacramentorium Herz; ^g þam nywan C.

and archangels are joyful there, and all saints rejoice there in St Mary. St Mary was sixty-four years old when she went to Christ. St Mary is the daughter-in-law of God the Father, and the mother of God's Son, and the mother-in-law of holy souls, and the noble queen of the heavenly citizens, who stands on the right side of the Father on high and the King on high.

17 August: Mamas

157. On the seventeenth day of the month is the feast of the holy boy St Mamas, who was a boy of twelve years when he fought for Christ; he lived in the city of Caesarea in the country of Cappadocia. When he saw devils worshipped there, he went into the thickest forest; and innumerable wild animals came to him there and adored him, and he lived off the milk of the wild animals. And when he read his book, the wild animals sat in a circle around him. The Alexander the governor ordered him to be summoned, and tried to force him away from Christianity with severe torture. When he was torturing him the hardest, a great lion arrived who had earlier been in the forest with the boy, and the lion said: 'Look, Mamas, you are our shepherd. I am now compelled by God's angels that I speak for you, against my nature.' And then the lion savaged so many of the pagans and the Jews who had abused him, that the blood ran from that place like a river. And then the boy ordered the lion that it should go back to its place. And then the judge ordered him to be stoned. Then a voice came from heaven and it said: 'Come Mamas, the heavens are opened to you with joy, and Christ stands at the first gate, and will lead you into his paradise.' And then St Mamas gave up the ghost to God.

18 August: Agapitus

158. On the eighteenth day of the month is the feast of the martyr St Agapitus in Rome, whose mass anyone can find who looks for it in the more recent sacramentaries, that is in the massbooks.

19 August: Magnus

159. On ðone nigonteopan^a dæg þæs monðes biþ þæs martyres tid Sancti Magni, ðæs sang^b 262 biþ gemeted on þam ylðran mæssebocum.

159. ^a .xviii.an B, nygonteoðan C; ^b erasure before sang B, mæssesang C.

22 August: Symphorian

160. On þone ^atwa ond twentigopan^a dæg ðæs monþes biþ ðæs weres²⁶³ tid Sancti Symforian^b, se wæs ^cin Galwala^c mægðe in^d þære ceastre Augustodonensi^c; se onfeng fulwihte þa^f he wæs þri^g geare cniht. Ða he wæs in^h werlicre giuguþeⁱ, þa nydde hine Heraclius hæpen^j ealdorman²⁶⁴ þæt he weorðode deofolgyld. Ða cwæþ he: ‘Ne do ic þæt, ^kforðon þe^k þeos mennisce tyddernes^l biþ^m swa slidende swa glæsⁿ þonne hit scinþ^o ond þonne²⁶⁵ tobersteð, ac^p Godes wuldor nafar nægnigne^q ende.’ Ða bebead se ealdorman þæt hine mon^r lædde to cwale. Þa clypode his modor^s of ‘þam cesterwealle^t ond cwæþ: ‘^uCild, cild^u 266, Simforiane^v, beo nu arod^w 267, ond ne ondræd ^xþe no^x þone deað ^yse þe^y gelædeþ to^z lif. Loca to þam ðe on heofonum^a ricsaþ; ne biþ þe no^b todæg lif afyrred, ac biþ ^cgewenden in^c 268 þæt betere. ^dÞu cild, todæg þu leorest^d to þære ^eupplcan eþelnesse^e.’ Ða wæs he beheafduð^f butan þam wealle. Ond he wes^g on þam felda^h bebyrged inⁱ lytylre^j cytan, ond hwæþre mid ^kheofonlicum mægnum^k swa^l gecyþed þæt þa hæþenan selfe^m hæfdon his wundor on þære mæstan are.

160. ^{a-a} .xxii.an B, twa and twentygoðan C; ^b symphoriani C; ^{c-c} in galmala B with suprascript w Be, on galwala C; ^d on C; ^e agustodonensi C; ^f þa ða C; ^g þreo C; ^h on C; ⁱ iugoðe C; ^j suprascript se and a Be to read se hæþena; ^{k-k} forþam ðe C; ^l tyddernys C; ^m ys C; ⁿ þæt glæs C; ^o scyneð C; ^p and C; ^q nænigne C; ^r man C; ^s moder C; ^{t-t} þære ceastre wealle C; ^{u-u} cun cun C, with horizontal abbreviation marks above un in both words; ^v symphoriane C; ^w anræde C; ^{x-x} þu ðe na C; ^{y-y} se þe ðe C; ^z to ecum C; ^a heofenum C; ^b na C; ^{c-c} onwended on C; ^{d-d} todæg þu cund gewitest C; ^{e-e} uplican æðelnysse C; ^f beheafduð C; ^g wæs C; ^h feldan C; ⁱ on C; ^j lytelre C; ^{k-k} heofenlicum mægnum C; ^l wearð swa C; ^m sylfe C.

22 August: Timothy

161. On ðone ylcan dæg byþ ðæs halgan weres gemynd in^a Rome Sancti Timothei, se com from^b Antiochia þære ceastre to Rome, ond he lærde þær ðæt folc^c 269 Godes geleafan. Ða ^dTarquinus, ðære burge gerefa, for þisum hine het^d beheafðian^e, ond his lichama is bebyrged neah Sanctæ^f Paules circean^g þæs apostoles. Ond se burhgerefa^h hraþeⁱ æfter þam swealt^j mid arlease deaðe.

161. ^a on C; ^b fram C; ^c folc to C; ^{d-d} het torquinus þære burge gerefa hyne for þysum C; ^e e suprascript Bb; ^f sancte C; ^g cyrcan C; ^h burge gerefa C; ⁱ raðe C; ^j sweolt C.

19 August: Magnus

159. On the nineteenth day of the month is the feast of the martyr St Magnus, whose mass can be found in the older massbooks.

22 August: Symphorian

160. On the twenty-second day of the month is the feast of the man St Symphorian, who lived in Gaul in the city of Augustodunum [i.e. Autun]; he received baptism when he was a boy of three years. When he had reached male maturity, Heraclius the pagan governor forced him to into devil-worship. Then he said: 'I will not do that, because this human fragility is as perishable as glass when it shines and then breaks, but God's glory has no end.' Then the governor ordered him to be led away to his execution. Then his mother called from the city wall and said: 'Child, child, Symphorian, be strong now, and do not fear the death which will lead to life. Look to him who reigns in heaven; today life will not be taken from you, but will be turned into a better one. Today you, child, will migrate to the heavenly nobility.' Then he was beheaded outside the city wall. And he was buried in the field in a little chapel, and yet was made famous with heavenly miracles in such a way that even the pagans had the greatest admiration for his miraculous deeds.

22 August: Timothy

161. On the same day is the commemoration of the holy man St Timothy in Rome, who came from the city of Antioch to Rome, and there he taught people the Christian religion. Then Tarquinius, the city governor, ordered him to be beheaded for this, and his body is buried near the church of St Paul the apostle. And the city governor shortly afterwards died a dishonourable death.

25 August: Bartholomew

162. On ðone ^afif ond twentigopan^a dæg þæs monþes biþ þæs apostoles tid ^bSancte Bartholomeus^b; se wæs Cristes ^cærendwreca in^c India^d mægþe, seo is ealra eorðena seo ytemyste, ond on oþre healfe ys^e þystre land, on oþre healfe se sæ Oceanum, þæt is garsecg²⁷⁰. In^f þisse mægþe he towerp^g deofolgild ða þe hi^h ær beeodon. Ond þær him com to Godes engel ond ætywde þære ðeode hwæt hyraⁱ god wæs þe hiⁱ ær beeodon. He him ætywde micelne Sigelhearwan^k ²⁷¹, ðæm^l wæs seo onsyn sweartre þonne hrum, ond se beard ond þæt feax him ^mwæron oþ^m þa fæt sideⁿ, ond ða eagan wæron swylce fyren iren^o, ^pond <him>²⁷² sprungon^p spearcan of þam muðe, ond ful rec^q him eode of ðæm^r næsþyrlum^s, ond he hæfde fiþru swylce þynen besma, ond ða handa wæron ^tgebunden tosomne^t mid fyrenum racentum^u, ond he hrymde grimlicre stefne^v ond ladlicre^w ond fleah aweg^x ond nahwær siþþan^y ætywde. Þæt wæs þæt deofol, þæt^z seo þeod ^ahyre ær^a for god beeodon, ond ^bhi nemdon þone^b Astaroþ. Ða onfeng ðære þeode kyning^c fulwihte ond his cwen, ond eal^d ðæt folc þe to his rice belomp^e. Ða foron^f ða hæþnan^g bisceopas ond ðæt wregdon to ðæs kyniges^h breþer; se wæs on oþrum kynericeⁱ, ond he wæs yldra ðonne he. Ða het se forþon Bartholomeus ðone Cristes þegen cwicne beflean. Ða com se gelyfeda kyning^j mid micle folce ond genom^k his lichaman ond hine þanon akædde mid micle^l wuldre, ond hine gesette ^min wundorlice^m micleⁿ cyrcan^o. Ond se cyng^p awedde se þe hine^q cwellan het, ond ealle ða hæþenan bisceopas aweddan^r ond swulton þa ðe in^s þære lare wæron.

162. ^{a-a} .xxv.an B, fif and twentygoðan C; ^{b-b} sancti bartholomei C; ^{c-c} ærendraca on C; ^d ndia B with i suprascript, iudea C; ^e heo þecceð C; ^f on C; ^g towearp þa C; ^h hig C; ⁱ se C; ^j hig C; ^k silhearwan C; ^l þam C; ^{m-m} wæs æt C; ⁿ syd C; ^o ysen C; ^{p-p} and hym sprungon C, ond him sprungon Herz, ond sprungon Ko; ^q riec C; ^r þam C; ^s suprascript o above æ Be; ^{t-t} gebundene togædere C; ^u racenteagum C; ^v stemne C; ^w laðlicre C; ^x onweg C; ^y ne C; ^z þe C; ^{a-a} ær hyre C; ^{b-b} hig nemnað hyne C; ^c cyning C; ^d eall C; ^e belamp C; ^f ferdon C; ^g hæðenan C; ^h cyniges C; ⁱ cyneryce C; ^j cyning C; ^k genam C; ^l mycele C; ^{m-m} on wuldorlice C; ⁿ mycele C; ^o cyrcan C; ^p cyning C; ^q hene B with suprascript i Bb; ^r aweddon C; ^s on C.

25 August: Genesius the Comedian

163. On ðone ylcian dæg bið þæs martyres tid Sancti Genesi, se wæs ærest sumes kaseres^a mima²⁷³, þæt is leasere²⁷⁴, ond^b sang beforan him scandlic^c leoþ ond plegode scandlice^d plegan. Ða ^eæt nihstan^e ^fða ongan^f he rædan ða godcundan gewritu ond onfeng fulwihte. Ða ongan se casere hine eft ðreatian to hæðengylde. Ða cwæþ he: 'Ic geseah, ða ic fulwihte onfeng, ðæt Godes engel stod ond hæfde on gewrite ealle ða synna ðe ic æfre ær^g geworhte. He^h þa ⁱapwoh ða ealle ond adwæscte inⁱ þæs fulwihtes bæpe^j. Ða het se kasere^k hine forþon^l beheafðian.

163. ^a caseres C; ^b he C; ^c sceandlice C; ^d sceandlicne C; ^{e-e} ætnihstan Ko, æt nehstan C; ^{f-f} ongan C; ^g om. C; ^h and he C; ⁱ⁻ⁱ ealle adwæscte on C; ^j baðe C; ^k casere C; ^l forþam C.

25 August: Bartholomew

162. On the twenty-fifth day of the month is the feast of the apostle St Bartholomew; he was Christ's missionary in the country of India, which is the outermost of all regions, on whose one side lies the dark land, on whose other side lies the world ocean [or 'Oceanus'], that is Garsecg. In this country he cast out idols which they had previously worshipped there. And an angel of God came to them there and revealed to the people what their god was, whom they had worshipped previously. He showed them an enormous Egyptian whose face was blacker than soot, and his beard and hair reached down to his feet, and his eyes were like hot irons, and sparks came from his mouth, and a foul stench came out of his nostrils, and he had wings like a thorny broom, and his hands were tied together with fiery chains, and he cried out with a terrible and loathsome voice and fled away and never appeared again anywhere. That was the devil, whom the people had earlier worshipped for themselves as a god, and they called him Astaroth. Then the king of that people received baptism and his queen too, and all the people who belonged to his kingdom. Then the pagan bishops went and complained about that to the king's brother; he was in another kingdom, and he was older than he was. He therefore ordered Bartholomew, the servant of Christ, to be flayed alive. Then the believing king came with many people and took his body and transported it away with great splendour, and put it in a fantastically large church. And the king became insane, who wanted him killed, and all the pagan bishops became insane and died, who had reported him.

25 August: Genesius the Comedian

163. On the same day is the feast of the martyr St Genesius, who was first some emperor's *mimus*, that is an actor, and sang disgusting songs before him and played disgusting plays. Then eventually, he then started to read spiritual literature and received baptism. Then the emperor wanted to force him back into pagan worship. Then he said: 'When I received baptism, I saw that God's angel stood and had in writing all the sins which I had ever committed previously. He then washed them all away and erased them with the water of baptism.' Then the emperor ordered him to be beheaded for that.

26 August: Irenaeus and Abundius

164. On ðone ^asex ond twentigopā^a dæg ðæs monþes biþ þara^b martyra tid þe^c seondon^d nemned Sanctus Heremus^e ²⁷⁵, se wæs cægþora²⁷⁶ in^f Rome, ond Sanctus Habundius^g. Hi^h atugon sumes haliges wifes lichomanⁱ of^f anum adolseade ond þone^k arwyrðlice^l bebyrgdon^m; ða het Ualerianus se refaⁿ hi^o forþon acwellan in^p þam ylcan adolseape^q.

164. ^{a-a} .xxui.an B, syx and twentygoðan C; ^b þæra C; ^c þa C; ^d syndon C; ^e herenius C; ^f on C; ^g abundius C; ^h hig C; ⁱ homan B with lic suprascript Bb, lichaman C; ^j up of C; ^k hyne C; ^l arwurðlice C; ^m bebyrigdon C; ⁿ gerefa C; ^o hig C; ^p on C; ^q adolseade C.

27 August: Rufus

165. On ðone ^aseofon ond twentigopā^a dæg þæs monðes biþ ðæs martyres tid Sancti Rufi^b ²⁷⁷, ðæs mæsse biþ gemeted^c on ðam ylðran mæssebocum.

165. ^{a-a} .xxvii.an B, seofon and twentygoðan C; ^b rufini C; ^c geseted C.

28 August: Hermes

166. On ðone ^aeahta ond twentigopā^a dæg þæs monþes biþ <ðæs>^b ²⁷⁸ miclan^c weres tid Sancti Hermes, se wæs Romeburge gerefa; þa^d ²⁷⁹ he gelyfde Gode^e þurh ðæs papan lare Alexandres^f. Þæt^g gelomp^h i^{dy} þe þæsⁱ Hermes sunu ongan sweltan; þa lædde se fæder^j ond seo modor hine^j ²⁸⁰ to eallum heora^k godgeldum^l ond bædon his lifes; þa wæs he þeahhwæpre^m dead. Ða cwæð þæs cnihtes fostormodorⁿ to þam fæder: ‘Gyf þu lædde^o þinne sunu to Sancte Petres circean^p to Alexandre ðam papan, þonne hæfdest þu hine^q gesundne.’ Ða^r genam heo þane^s deadan cniht ond arn mid to þan^t papan, ond he hine awehte^u of deaðe. Ond Hermes þa sona onfeng fulwihte^v þy ærestan easterdæge ond his ðeowas^w mid him, ^xond ða ealle^x ærest gefreode; þara^y þeowa wæs ðusend ond twa hund^z ond fift^a. Ond for ðisum ^bTraianus se kasere sende Aurelianus ðone gesiþ^b to Rome ond het^c beheafðian þisne Hermen. ^dOnd his swustor bebyrgde^d his lichoman^e on þam^f wege þe æt Rome is nemned Salaria^g.

166. ^{a-a} .xxviii.an B, ehta and twentigoðan C; ^b om. B, Ko, þæs C, ðæs Herz; ^c mycelan C; ^d and þeah C; ^e on god C; ^f se wæs nemned sanctus alexander C; ^g and þæt C; ^h gelamp C; ⁱ⁻ⁱ þæt pyses C; ^{j-j} hyne and seo modor C; ^k hyra C; ^l deofolgyld C; ^m sona C; ⁿ fæder modor C; ^o læddest C; ^p circean C; ^q ðynne sunu C; ^r suprascript Bb; ^s þone C; ^t þam C; ^u aweahte C; ^v fullwihte C; ^w s suprascript Bb; ^{x-x} þa he C; ^y þæra C; ^z hundred C; ^a fiftig C; ^{b-b} aurelianus se gesyð þone traianus se casere sende C; ^c he het C; ^{d-d} þa bebyrigdon hig C; ^e lichaman C; ^f þam C; ^g salarie C.

28 August: Augustine of Hippo

167. On ðone ylcan dæg biþ ^aSanctus Agustinus^a tid ðæs bisceopes ond þæs æþelan leorneres; se wæs on ^bAfrica londe^b, ond he þær his dagas geendode, ond ‘he wæs^c

167. ^{a-a} sancte agustines C; ^{b-b} affrica lande C; ^{c-c} wæs C;

26 August: Irenaeus and Abundius

164. On the twenty-sixth day of the month is the feast of the martyrs who are called St Irenaeus, who was a key-bearer in Rome, and St Abundius. They pulled the body of a holy woman from a sewer and buried it honourably; then Valerianus the governor ordered them to be executed for that in the same sewer.

27 August: Rufus

165. On the twenty-seventh day of the month is the feast of St Rufus, whose mass can be found in the older massbooks.

28 August: Hermes

166. On the twenty-eighth day of the month is the feast of the great man St Hermes, who was a governor of the city of Rome; then he came to believe in God through the teaching of Pope Alexander. Then it so happened that Hermes's son became terminally ill; then the father and the mother took him to all their idols and pleaded for his life, but he nevertheless died. Then the boy's nurse said to the father: 'If you could take your son to St Peter's church to Pope Alexander, then you might get him back alive.' Then she took the dead boy and ran with him to the pope, and he revived him from death. And then Hermes immediately received baptism on Easter Sunday, and his domestic staff with him, and first released them all from servitude; there were 1250 servants. And because of this the emperor Trajan sent Aurelianus the reeve to Rome and ordered this Hermes to be beheaded. And his sister buried his body on the road which in Rome is called the Via Salaria.

28 August: Augustine of Hippo

167. On the same day is the feast of the bishop and noble scholar St Augustine; he lived in the province of Africa, and he ended his days there, and he was buried with

arwyrðlice^d bebyrged in^e Sardinia^f ðære byrig²⁸¹. Ac þa hergodon þa hæpnan^g 282 Sarcinware on þa stowe. Ða forðon^h Leodbrondⁱ, Longbearda^j kyning^k, mid micle^l feo gebohte Agustinus^m lichomanⁿ, ond hine gelædde in^o Ticinan ða burh, ond hine þær gesette mid gelimplicre are.

^d arweorðlice C; ^e on C; ^f sardina C; ^g hæðenan C; ^h forþam C; ⁱ leodbrand C; ^j langbeardena C; ^k cyning C; ^l mycele C; ^m þæs agustinus C; ⁿ lichaman C; ^o on C.

29 August: The Death of St John the Baptist

168. On ðone ^anygon ond twentigopan^a dæg þæs monþes biþ Sanctus^b Iohannes prowung þæs miclan fulwihteres^c, ðone het Herodes beheafðian, forðon þe he him loh^d þæt he hæfde his broþor wif him^e to cifese, ond þæt heafod het beran on disce ond sellan^f anre sealticgan^g hire plegan to mede; ðæt wæs þære his cifese dohtor, ond seo modor hi^h þæt ⁱær gelærdeⁱ. Forhwon^j wolde se ælmihtiga God þæt Sanctus Iohannes, se wæs ealra manna se mæsta ond se halgosta^k to Criste selum^l, ond he wæs heafde becorfen for scandfulra^m wifa bene, ond for <geglicses>ⁿ 283 mægdenes^o plegan, ond scondfulles^p gebeorscypes hleahtre, ond for ^qdruccenes²⁸⁴ kyninges^q wordum, buton efne forþon^r God hine^s forlet in^t þisse nyberlican worulde swa <forsewenlicne>^u 285 ond swa orwyrþlicne^v deð^w 286 þrowian, ðæt he^x hine wolde in^y ðære hean worulde gelædan to þam wuldre ^zþær ænig^z 287 mon^a ne mæg monum^b areccan^c? Forþon^d Herodes het beran þæt heafod on þam disce^e, forðam þe^f wæs ^gkyninga dohtro^g 288 þeaw, ðonne^h ⁱhi plegodonⁱ mid gyldenum applum^j on selfrenum^k disce.

168. ^{a-a} .xxviii.an B, nygon and twentigoðan C; ^b sancti C; ^c fulluhtres C; ^d beleade C; ^e om. C; ^f syllan C; ^g hleapestan C; ^h hig C; ⁱ⁻ⁱ æror lærde C; ^j forhwam C; ^k halgesta C; ^l sylfum C; ^m sceandfulra C; ⁿ geonlices B, geglicses C; ^o mædenes C; ^p sceandfulles C; ^{q-q} druccenes cyninges C; ^r om. C; ^s he ne C; ^t on C; ^u forslegenlice B, forsewenlicne C; ^v arwyrðlicne C; ^w deað C; ^x suprascript Bc; ^y on C; ^{z-z} þe nænig C; ^a man C; ^b mannum C; ^c aseccan C; ^d forþam C; ^e disce C; ^f þæt C; ^{g-g} cyninga dohtor C; ^h þa hwyle þe C; ⁱ⁻ⁱ hig plegedon C; ^j æpplum C; ^k sylfrenum C.

29 August: Sabina

169. On þone ilcan dæg bið þære fæmnan tid Sancta^a Sabine in^b Rome, þære mæsse bið gemeted on þam niwran^c bocum²⁸⁹.

169. ^a suprascript Bc; ^b on C; ^c nywan C.

30 August: Felix of Thibiuca etc.

170. On þone þritigþan^a dæg þæs monðes bið þæs biscoopes gemynd Sancti Felicis^b; <he>^c wæs in^d ðære ceastre þe is nemned Tubsocensi^e. Ða het Dioclitianus se kasere^f þære ceastre gerefā<n>^g 290 þæt he gename on þam biscope^h ealleⁱ Godes bec ond forbærnde^j. Ða nolde se biscoep ða bec syllan, ac^k cwæþ: ‘Selre is ðæt ^lman me^l

170. ^a .xxx.an B, þrytegoðan C; ^b felices C; ^c erasure in B, he C; ^d on C; ^e tubocensi C; ^f casere C; ^g gerefā B, C, Ko, gerefān Herz; ^h biscoope C; ⁱ ealle þa C; ^j forbærnde hig C; ^k ac he C; ^{l-l} me man C;

great honours in the city of Sardinia. But then the pagan Saracens occupied that place. Then Liutprand, king of the Lombards, therefore bought Augustine's body for a large price, and transported it to the city of Ticinum [i.e. Pavia], and deposited it there with appropriate honour.

29 August: The Death of St John the Baptist

168. On the twenty-ninth day of the month is the passion of St John the great baptist, whom Herod ordered to be beheaded, because he had criticised him that he kept his brother's wife as a concubine for himself, and ordered his head brought in on a dish and given to a dancer as a reward for her performance; that was his concubine's daughter, and the mother had taught her that previously. Why did the almighty God want that St John, who was of all men the greatest and holiest after Christ himself, and he was beheaded at the behest of scandalous women and for a lascivious girl's dance and for a laugh at a disgusting feast, and at the command of a drunken king, except for that reason that God allowed him in this world below to suffer such a despicable and disgraceful death, that he wanted to lead him in the world above to the glory which one cannot explain to men? Therefore Herod ordered the head brought in on a dish, because it was the king's daughters' custom, when they played with golden apples on a silver dish.

29 August: Sabina

169. On the same day is the feast of the virgin St Sabina in Rome, whose mass can be found in the more recent books.

30 August: Felix of Thibiuca etc.

170. On the thirtieth day of the month is the commemoration of the bishop St Felix; he lived in the city which is called Thibiuca. Then the emperor Diocletian instructed the governor of the city that he should confiscate from the bishop and burn all of God's books. Then the bishop did not want to surrender his books, but said: 'It is

selfne^m bærne þonne ða godcundan gewritu.' Þa hetⁿ se dema hine^o to oþrum reþran^p deman mid his preostum. Swa he wæs onsended on monige^q healfe to missenlicum demum, ond æghwylc hine þreatode æfter ðam^r Godes bocum, ^soþ þæt^s he 'becom in^t þa ceastre þe is nemned Uenusio, sio^u is on þam lande Apuliae^v. Þa þreatode þære burge^w gerefā æfter^x þam bocum. Þa cwæþ he: 'Ic hī^y hæbbe, ac ic hī^z nelle syllan.' Þa het se hine lædan to þære^a beheafdunga^b mid his preostum. On æfenne^c hine man beheafdode, ond^d on ða ilcan tid wæs se mona in^e blod becyrrad. His mæssepreost preowude^f mid him, þæs nama wæs^g Ianuarius, ond his leorneras twegen, ða wæron nemmede^h Furtunatus ond Septimus.

^m sylfne C; ⁿ sende C; ^o ne suprascript Bb; ^p om C; ^q manege C; ^r om C; ^{s-s} oþþæt Ko; ^{t-t} com on C; ^u seo C; ^v apulie C; ^w ceastre C; ^x hyne æfter C; ^y hig C; ^z hig C; ^a om C; ^b c suprascript Bb, beheafdunge C, beheafduñ'ga Ko; ^c æfen C; ^d om C; ^e on C; ^f þrowode C; ^g wæs sanctus C; ^h nemned C.

31 August: Aidan

171. On ðone ^aan ond þritigþan^a dæg þæs monðes biþ Sancte Aidanis^b geleornis^c ðæs bisceopes, þæs saule^d ^egeseah Sancte Cuthberhtus^e on middeniht englas læddan^f micle^g leohte to heofonum^h. Se bisceop wæs Scyttisc, ond Sancte Oswaldⁱ se halga cyning hine beget^j on þas ðeode^k. Ond he dyde fela wundra, ge lifgende^l ge geleored^m, ond his ban syndon ⁿhealfē on Scottum, healfēⁿ on ^o<Sancte Cuðberhtes>^{o 291} mynstre.

171. ^{a-a}.xxxi. B, an and þrytygoðan C; ^b aidanes C; ^c gewytennys C; ^d sawle C; ^{e-e} sanctus cuthberhtus geseah C; ^f lædan C; ^g myd mycele C; ^h heofenum C; ⁱ oswold C; ^j beget C; ^k brytene C; ^l lyfigende C; ^m þa ða he wæs forðfaren wæs C; ⁿ⁻ⁿ helf on sceottum helf C; ^{o-o} Glæstingabyrig on Sancta Marian B, Ko, sancte cuðberhtes C, Herzfeld, p. 234.

The End of August

171a. Ðonne se monaþ biþ geendod þe we nemnaþ Weodmonaþ, þonne bið seo niht tyr^a tida lang, ond se dæg feowertyne^b tida.

171a. ^a.x. B, C; ^b.xiii. B, C.

The Beginning of September

171b. On ^aðæm nigopan^a monþe on geare biþ þritig^b daga. Se monaþ^c hatte on Leden Septembris, ond on ure geþeode Haligmonaþ^d, forþon þe ure ylðran, ^eþa þa hī^f hæþene wæron, on þam monþe hī^f guldon hiora^g deofolgeldum^h.

171b. ^{a-a} þam nygeðan C; ^b.xxx. B, C; ^c monoð C; ^d haligmonoð C; ^{e-e} þa hwyle hig C; ^f hig C; ^g hyra C; ^h deofolgildum C.

better that I myself should be burned than the religious texts.’ Then the judge assigned him, with his priests, to another, harsher, judge. Thus he was sent here and there, to all sorts of judges, and each one threatened him about the pious books, until he came into the city called Venusia [i.e. Venosa], which is in the province of Apulia. Then the city’s governor made threats about the books. Then he said: ‘I have them, but I will not hand them over.’ Then he ordered him to be led to his execution with his priests. In the evening he was beheaded, and at the same time the moon was changed to blood. His priest suffered with him, whose name was Januarius, and his two pupils, who were called Fortunatus and Septimus.

31 August: Aidan

171. On the thirty-first day of the month is the death of the bishop St Aidan, whose soul St Cuthbert, at midnight, saw angels lead to heaven with a great light. That bishop was a Gael, and St Oswald the saintly king brought him to this country. And he performed many miracles, both whilst living and whilst deceased, and his bones are partly with the Gaels, partly in St Cuthbert’s monastery.

The End of August

171a. When the month which we call ‘Weodmonaþ’ [‘Weed Month’] comes to an end, the night is ten hours long and the day fourteen hours.

The Beginning of September

171b. There are thirty days in the ninth month of the year. In Latin the month is called September, and in our language Haligmonaþ [‘Holy Month’], because our ancestors, when they were pagans, they practised their devil-worship in that month.

1 September: Priscus

172. On ðone ærestan dæg ðæs monþes biþ þæs martyris^a tid Sancti Prisci^b, ðæs mæsse biþ gemeted on þam yldran mæssebocum.

172. ^a martyres C; ^b prisce C.

2 September: Antoninus

173. On ðone æfteran dæg þæs monþes biþ ðæs halgan weres gemynd þæs nama is Sanctus Antonius, se wæs in^a Assiria mægþe on þære ceastre Apameno. He wæs Cristen^b læce ond he eardode in^c hæþenra midlene^d, swa swa rose sio^e wyrt biþ on þorna midlynæ^f, ond he lærde men geornlice to Godes geleafan. Ða feodon^g hine þa hæþnan^h forþonⁱ, ond hine ofslogon ðær^j ^k<he eode feor to gebede to sumere cyrcan>^k, ond tocurfon þone lichaman on^l ^mmanugu sticceo^m, ond awurpon inⁿ þæt wæter þe þær fleow in^o þa burh Apamenam^p. Þa gesomnodon^q ða ^rsticceo hi in^r þa þruh ^sþurh þa ðe þæt wæter fleow^s. Ða ne ^tmeahte þæt^t wæter flowan, ond hwæþere^u ^vþeah ne meahte^v nænig mon^w ðone lichoman^x findan, ^yær þon þe^y comon twa ^zwif geleafulle^z ond hine atugon of þam wætere. Ond hine þa sum mæssepreost bebyrgde^a, ond syþðan wæron æt þam lichoman^b swa micle^c <wundor>^d, þæt þa þe hine cwealdon for þam wundrum wæron gecyrrred to Godes geleafan.

173. ^a on C; ^b crystes C; ^c on C; ^d mydle C; ^e seo C; ^f mydle C; ^g laðetton C; ^h hæðenan C; ⁱ forþam C; ^j þar C; ^{k-k} om. B, he eode feor to gebede to sumere cyrcan C; ^ln suprascript Bb; ^{m-m} manegu sticcu C; ⁿ on C; ^o on C; ^p apameno C; ^q gesamnodon C; ^{r-r} sticcu hig on C; ^{s-s} þar þæt wæter fleow þurh C; ^{t-t} myhte þæt C; ^u hwæðre C; ^{v-v} ne myhte C; ^w man C; ^x lichaman C; ^{y-y} ær þam ðe C; ^{z-z} geleafulle wif C; ^a bebyrigde C; ^b lichaman C; ^c mycel C; ^d om B, wundor C.

3 September: Aristion, Paternianus and Felicianus

174, 175. On ðone þryddan dæg þæs monþes biþ þæs bisceopes tid Sancti Aristome, ond þara^a martyra Sanctæ^b Paterniane^c ond ^dSancti Feliciani^d.

174, 175. ^a þæra C; ^b sancti C; ^c paterniane C; ^{d-d} sancte feliciane C.

4 September: Marcellus

176. On ðone feorþan^a dæg þæs monþes biþ þæs martyres tid Sancti Marcelli; se becom on wege to^b ^cPrisce þam^c hæþnan^d gerefan þær^e he deofolgeldum^f geald. Þa laþode^g he hine to his symble; ða sæde Marcellus him þæt he wære Cristen ond him nære alyfed þæt he birgde^h þaraⁱ hæþenra symbles^j. Þa yrsede^k Priscus se gerefa ond het adelfan seap^l oþ gyrdyls^m deopne, ond he bebead ⁿþone Godes wer þæt mon hine bebyrgde²⁹² in þam seaðeⁿ oþ þone gyrdels, þæt him lifendum^o ^pwære þæt to wite^p

176. ^a .iiii. B, feorðan C; ^b on C; ^{c-c} priscumþone C; ^d hæðenan C; ^e þar C; ^f deofolgyldum C; ^g gelaðode C; ^h abyrigde C; ⁱ þæra C; ^j metes C; ^k yrsode wyð C; ^l anne seað C; ^m hys gyrdel C; ⁿ⁻ⁿ þæt mon þone godes wer on þam seaðe bebyrigde C; ^o lyfigendum C; ^{p-p} wære B with þæt to wite suprascript and leofre expunged, þæt wære to wite gesceapen C;

1 September: Priscus

172. On the first day of the month is the feast of the martyr St Priscus, whose mass can be found in the older massbooks.

2 September: Antoninus

173. On the second day of the month is the commemoration of the holy man whose name is St Antoninus, who lived in the province of Assyria in the city of Apamea. He was a Christian doctor and he lived in the midst of pagans, as the rose, the plant, grows in the midst of thorns, and he eagerly educated people to God's religion. Then the pagans hated him therefore, and killed him while he was walking far to a church for prayer, and cut the body up into many pieces, and threw [them] into the water which flowed there into the city of Apamea. Then the pieces gathered themselves together in the pipe through which the water flowed. Then the water could not flow and, even so, nobody could find the body, before two believing women came and pulled it from the water. And a priest buried it then, and such great miracles happened near the body afterwards, that those who had killed him became converted to Christianity because of the miracles.

3 September: Aristion, Paternianus, Felicianus

174, 175. On the third day of the month is the feast of the bishop St Aristion and of the martyrs St Paternianus and St Felicianus.

4 September: Marcellus

176. On the fourth day of the month is the feast of the martyr St Marcellus; travelling along he came across Priscus the pagan governor while he was practising devil-worship. Then he invited him to his feast; then Marcellus told him that he was a Christian and he was not allowed to try the food of the pagans. Then Priscus the governor became angry and ordered a deep pit to be dug up to belt height, and he ordered that one should bury the man of God in the pit up to his belt, so that, alive,

þæt þam forþweardan^a men biþ to reste^r. Ond he þa þurhwunode^s 'swa in^t þam seaðe ðry dagas lifgende^u in^v Godes lofsongum^w, ond þa ageaf ðone clænan gast, ond ^xþæs lichaman in smoh^x forlet monnum^y to mundbyrde.²⁹³ Se restep in^z þære byrig Cabilonenti^a.

^a forðfarenum C; ^r reste gesceapen C; ^s forð wunode C; ^{t-t} swa on C; ^u lyfigende C; ^v on C; ^w lofsangum C; ^{x-x} þone lichoman hys man C; ^y mannum C; ^z on C; ^a cabilamenti C.

5 September: Quintus

177. <O>n^a ðone fiftan^b dæg þæs monðes biþ ðæs^c Godes andetteres^d tid Sancti Quinti, þæs mæsse bið gemeted on þam yldrum^e mæssebocum.

177. ^a initial om. B, on C; ^b .v.an B, fiftan C; ^c om. C; ^d andeteres C; ^e yldran C.

5 September: Bertinus

178. On^a ðone ylcen dæg byþ ðæs halgan abbodes^b geleornes^c Berhtinus^d, ^e<se dyde manege wundru. And>^e 294 he gesenode^f an wines ful^g ond onsende^h sumum mærumⁱ were, se afeol^j of his horse ofer stænen^k eorþan, ond him wæron þa limo^l gecnyssed^m ond þæt þeoh forod. Ond sona swa he þæs wines onbyrgdeⁿ, he wæs hal geworden. Ðises ^oarwurþan abbodes^o ^plichoma is geseted in þam mynstre Sithio. Ðone^p lichoman^q gesohte sum deaf man ond feþeleas. Ofer þone^r man becom færinga godcund wracu, ^sforþam þe^s he ficsode^t on sunnaniht^u 295, þæt he seþþan^v ne meahte^w ne gehyran ne gangan. Ac he gecreap in^x þæs eadgan^y Berhtinus^z circean^a sume sunnanuhtan, þa ðær man rædde þa nigoban^b rædinge^c ^don Cristes godspelle^d. Þa meahte^e he gehyran ond gangan, ond he ferde bliþe tu^f his huse.

178. ^a and on C; ^b abbudes C; ^c gewytenys C; ^d sancti bertines C; ^{e-e} om. B, se dyde manege wundru and C; ^f senade C; ^g full C; ^h gesende to C; ⁱ mæran C; ^j afeoll C; ^k stænenne C; ^l lymu C; ^m gecnysede C; ⁿ onbyrigde C; ^{o-o} arweorðan abbudes C; ^{p-p} om. C; ^q lichaman C; ^r þæne C; ^{s-s} forþon C; ^t ficsode C; ^u sunnandæg B with Iniht suprascript Bb; ^v syððan C; ^w myhte C; ^x on C; ^y eadegan C; ^z bertines C; ^a cyrcan C; ^b nygeðan C; ^c rædan C; ^{d-d} crystes godspelles C; ^e myhte C; ^f to C.

7 September: Sinotus

179. On ðone seofopan^a dæg ðæs monþes biþ þæs martyres tid Sancti Synoti, þæs mæsse biþ gemeted on þam yldrum^b mæssebocum.

179. ^a .vii. B, seofodan C; ^b yldran C.

8 September: The Birth of St Mary

180. On ðone eahtopan^a dæg þæs monþes byþ Sancta Marian acennednes^b. Hyre fæder wæs nemned Ioachim ond hire modor Anna, ond hi^c wæron twentig^d geara^e

180. ^a .viii.an B, ehtoðan C; ^b acennednis C; ^c hig C; ^d .xx. B, C; ^e Herz, C, geara Ko;

he would have that punishment which the deceased have in their rest. And he then lasted like that in that pit for three days, alive, singing God's praise, and then gave up his chaste spirit, and abandoned the slough of the body as a protection for people. He rests in the city of Cabillonum [i.e. Chalon].

5 September: Quintus

177. On the fifth day of the month is the feast of God's confessor St Quintus, whose mass can be found in the older massbooks.

5 September: Bertinus

178. On the same day is the death of the holy abbot Bertinus, who performed many miracles. And he blessed a cup of wine and sent it to a famous man, who had fallen off his horse onto hard ground, and his limbs were bruised and his thigh broken. And as soon as he drank from the wine, he was healed. The body of this honourable abbot is deposited in the monastery of Sithiu. A deaf man who could not walk came to visit that body. Divine punishment had suddenly come over the man, because he had been fishing on a Sunday night, so that afterwards he was unable to hear or walk. But he crept into the church of the blessed Bertinus one Sunday morning, when the ninth lesson of Christ's gospel was being read. Then he could hear and walk, and went back to his house, happy.

7 September: Sinotus

179. On the seventh day of the month is the feast of the martyr St Sinotus, whose mass can be found in the older massbooks.

8 September: The Birth of St Mary

180. On the eighth day of the month is the birth of St Mary. Her father was called Joachim and her mother Anna, and they were together for twenty years before they

^fsomeð ær þon^f hi^g bearn hæfdon. Ða wæron ^hswiþe unrote; þa oþywe^h Godes engel hioraⁱ ægðrum on sundrumⁱ hine^k, and him sæde ðæt hi^l sceoldon <habban>^m296 swylc bearn swylce næfre ær inⁿ worold^o come^p, ne ^qær ne eft^q.297 Ða æfter twentigum^r gearum^s cende Anna <dohtor>^t, and hieo^u nemde þa Maria^v. Ond þa hio^w wæs þreo^x geara eald, ða ^ylæddon hi fæder ond modor^y to Hierusalem, and ^zsealdon hi^r þær in^a þara^b fæmna gemænnesse^c <þe ðær on Godes huse lofsang dydon dæges ond nihtes>^d298. Ða wæs þæt^e cild sona snotor ond anræde, and swa fulfremed þæt nænig æþelcor^f ne sang þone Godes lofsang; and hio^g wæs swa beorht on ansyne ond wlit^h þæt ⁱmon hyreⁱ meahte^j uneape onlocyan. Ond on hyre ^kmægdnehade hio^k dyde fela^l wundra on webgeweorce^m ond oþrum^o cræftum ðæs þe^p þa yldran don ne meahton.

^{f-f}ætgedere ær þam þe C; ^g hig C; ^{h-h} hig swyðe unrote forþon ac hymætywde C; ⁱ hyra C; ^j onsundron C; ^k om. C; ^l hig C; ^m om. B, habban C; ⁿ on C; ^o woruld C; ^p ne com C; ^{q-q} næfre eft ne cymð C; ^r .xx. B, twentigum C; ^s geara C; ^t om. B, dohtor C; ^u heo C; ^v þæt cild incised supra; ^w heo C; ^x þreora C; ^{y-y} lædde hyre fæder and hyre modor hyg C; ^{z-z} hig sealdon C; ^a on C; ^b þare B with e expunged and a suprascript Bb, þæra C; ^c gemænnysse C; ^{d-d} om. B, þe ðær on Godes huse lofsang dydon dæges and nihtes C, <þe ðær on Godes huse lofsang dydon dæges ond nihtes> Ko; ^e þæt ðær C; ^f æðelucur C; ^g heo C; ^h swa wlitig C; ⁱ⁻ⁱ hyre man C; ^j myhte C; ^{k-k} mædenhade heo C; ^l fæla C; ^m webgeworce C; ^o on oðrum C; ^p om. C.

8 September: Audomarus

181. On ðone ylcan dæg byþ þæs bisceopes geleorudnes^a Sancti Audomari, se dyde ^bmonig heofonlic^b wundor ge lybbende^c ge^d unlybbende^e. Ða he his gast asende^f, þa wæs in^g þam huse wynsum stenc, swa hit wære mid eallum deorweorþum^h wyrtrum gefylled, ⁱond hisⁱ lichama resteð in^j Sithio^k þam mynstre^l. Ond his wundra wæs sum ðæt sum mon^m sealde oþrum scilling seolfres to borge. Ða onsocⁿ se oþer eft ond cwæþ þæt he him nan^o feoh ne sealde. Ða cwæþ se þe ðæt seolf for ahte: ‘Uton gangan to Audomares circean^p, ond me^q þær ^rgecyþ mid aþe^r þæt þu me her wiðsæcest^s.’ Ða eodon hi^t ^uoþ þæt^u ^vhi gesawon^v þa circean^w. Ða cwæð se, ^xse þæs^x feos manode: ‘God biþ æghwær^y ondweard^z; swere^a me^b her þær wit standap.’ Ða wolde he swerian; þa feol^c he sona niþerweard on þa^d eorþan ond him toburston ða eagan, ond he lifde^e twegen dagas ofer þæt, oþrum monnum^f to brogan, ond þy þryddan dæge he swealt^g mid earmlicum^h deape.

181. ^a gewytennys C; ^{b-b} mænig heofenlic C; ^c lyfigende C; ^d e suprascript Bb; ^e syððan he forðfaren wæs C; ^f osende C; ^g on C; ^h deorwyrðum C; ⁱ⁻ⁱ hys C; ^j on C; ^k scythio C; ^l mynstræ C; ^m man C; ⁿ ætsoc C; ^o nænig C; ^p cyrcan C; ^q þu me C; ^{r-r} myd aðe gecyð C; ^s wiðsæcest C; ^t hig C; ^{u-u} oþþæt Ko; ^{v-v} hi sawon B with ge suprascript Bb, hig gesawon C; ^w cyrcan C; ^{x-x} þe ðæs C; ^y æghwar C; ^z andweard C; ^a swera C; ^b om. C; ^c feoll C; ^d om. C; ^e lyfede C; ^f mannum C; ^g sweolt C; ^h earmlice C.

11 September: Protus and Hyacinth

182. On ðone endlyftan^a dæg þæs monþes biþ ðara^b haligra wera tid Sancti Proti ond Sancti Iacinth^c; þæt wæron Eugenian þegenas^d ðære æþelan fæmnan, ond hio^e

182. ^a .xi. B, endlyftan C; ^b þæra C; ^c iacincti C; ^d þegnas C; ^e hig C;

had a child. They were very sad; then God's angel appeared to each of them individually, and told them that they should [have] such a child as had never come into the world before, neither before nor since. Then after twenty years Anna gave birth to a daughter, and she named her Mary. And when she was three years old, her father and mother took her to Jerusalem, and handed her over to a community of virgins there who sang praise in God's house day and night. Then the child soon became wise and resolute, and so perfect that nobody sang God's praise more beautifully; and she was so striking and beautiful in appearance that one could hardly look at her. And during her girlhood she worked many miracles in weaving and other skills, which those older than her were not able to perform.

8 September: Audomarus

181. On the same day is the migration of the bishop St Audomarus, who performed many heavenly miracles both whilst alive and whilst dead. When he gave up the ghost, there was a wonderful smell in the house, as if it had been filled with all precious spices, and his body rests in the monastery of Sithiu. One of his miracles was that a man gave a silver shilling to another man as a loan. Then the other disputed that and said that he had not given him any money. Then the one who owned the silver said: 'Let us go to the church of St Audomarus, and confirm for me with an other there that you disagree with me here.' Then they walked until they saw the church. Then the one who was claiming the money back said: 'God is present everywhere; swear to me here where we are standing.' Then he tried to swear. Then he suddenly dropped to the ground and his eyes popped out, and he lived for two more days beyond that, to the horror of the other people, and on the third day he died a miserable death.

11 September: Protus and Hyacinth

182. On the eleventh day of the month is the feast of the holy men St Protus and St Hyacinth; they were servants of Eugenia, the noble virgin, and they received baptism

onfengon fulwihthe mid hire. Ond þa on Galienus^f dagum þæs kaseres^g het Necetius^h, Romeburge gerefa, hi lædan to Puresⁱ 299 deofulgeldum^k, ond het hi þæt weorðian. Ða dydon hi^m gebed to Drihtne; þa feol^l þæt deofolgild to hyra fotum ^oond wearþ eal tobrocen^o. Ða het se refa^p ^qhi forðæm^q beheafðian, ond hi wæron Cristes martyras gefremede^s.

^f gallianus C; ^g caseres C; ^h necitius C; ⁱ hig C; ^j hys C; ^k deofolgyldum C; ^l hig C; ^m hig C; ⁿ gefeoll C; ^{o-o} om. C; ^p gerefa C; ^{q-q} forðon hig C; ^r hig C; ^s gefremode C.

14 September: Pope Cornelius etc.

183. On ðone feowerteoþan^a dæg þæs monþes biþ ðæs biscoopes ðrowung Sancti Corneli in^b Rome; ðone ^cnydde Decius se kasere^c deofolgeld^d to begangenne. Ða he þæt ne gefafode, þa het he hine lædan to beheafðunga^e. Ða he þa læded wæs, þa gehælde he sumes cempaⁿ wif mid his gebede; seo wæs ær ^ffif gear^f loma^g. Þæs ^hcempaⁿ noma^h wæs Cerealisⁱ, ond þæs wifes nama wæs Salustia^j. Ond he^k geprowode martirdom^l mid ^man <ond> twentigum^m mannum, ond se cempa mid ⁿhis wifeⁿ.

183. ^a .xiii. B, feowerteoðan C; ^b on C; ^{c-c} decius se casere nydde C; ^d deofolgyld C; ^e beheafðunge C; ^{f-f} lange C; ^g lama C; ^{h-h} cempa nama C; ⁱ cereiles C; ^j salusta C; ^k seo C; ^l martyrdom for cryste C; ^{m-m} an and twentigum C, an twentigum B, Ko; ⁿ⁻ⁿ hym and his wif C.

14 September: Cyprian

184. On ðone ylcan dæg biþ Sancte Ciprianes^a tid þæs biscoopes^b, ^cse wæs in^c Kartagine^d þære ceastre, ond he þrowode martyrdom on Ualerianus^e dagum þæs kaseres^f. Galerius se aldorman^g, beforan him ^hhe het arædan^h þæs kaseresⁱ dom þæt he sceolde deofolgeldum^j geldan^k oððe sweordes dom þrowian. Ða se dom aræded wæs, ða andswarode him Ciprianus ond cwæþ: 'Gode^l þanc.' 300 Ða hine man lædde to þære stowe þe^m hine man beheafðudeⁿ, ^oða gesomnode he³⁰¹ miclo mænigiu broþra^o ond sweostra^p, ond wacedon beforan þam durum ðær^q he inne wæs. Ða bebed he þæt mon^r heolde his mædenu clæne. Ne gemde^s he na swa swyðe hu he on morgenne^t ^uaræfnede ðæs unhyran cwelres hand^u, 302 swa he ^vþæs gymde^v hu he Godes ywde^w gescylde oþ þone ytemystan^x dæg his lifes. Ða on morgenne^y ^zða aræfnode^z he þa beheafðunga^a, ond he het ðæm^b cwelre syllan ^cfif ond twentig^c gyldenra myneta. Ða^d æfter feaum^e dagum swealt^f se ealdorman þe hyne martyrode.

184. ^a cyprianus C; ^b biscoopes C; ^{c-c} on C; ^d cartagine C; ^e ualerianes C; ^f caseres C; ^g ealdorman C; ^{h-h} gerædde C; ⁱ caseres C; ^j deofolgyldum C; ^k offrian C; ^l deo gratias gode C; ^m þar C; ⁿ beheafðode C; ^{o-o} þa gesomnode mycel mænigeo þær gebroðra C, þa gesomnode miclo mænigiu broðra He; ^p swustra C; ^q þar C; ^r man C; ^s gymde C; ^t morgene C; ^{u-u} aþolode þa unhyran flæscwelnysse C; ^{v-v} gymde þæs C; ^w eowde C; ^x ytemestan C; ^y morgene C; ^{z-z} aþolode C; ^a beheafðunge C; ^b þam C; ^{c-c} .xxv. B, fif and twentig C; ^d and C; ^e feaum C; ^f þa swealt C.

with her. And then in the days of the emperor Gallienus, the governor of the city of Rome Necitius ordered them to be led to the idol of Thunor, and ordered them to worship that. Then they said a prayer to the Lord; then the idol fell down to their feet and got smashed to pieces. Then the governor ordered them to be beheaded because of that, and they became martyrs of Christ.

14 September: Pope Cornelius etc.

183. On the fourteenth day of the month is the passion of the bishop St Cornelius in Rome; the emperor Decius forced him to practise devil-worship. When he refused, he ordered him to be taken off to be beheaded. When he was then being taken along, he healed the wife of a soldier with his prayer; she had previously been lame for five years. The soldier's name was Cerealis, and the woman's name was Salustia. And he suffered martyrdom with twenty-one men, and so did the soldier with his wife.

14 September: Cyprian

184. On the same day is the feast of the bishop St Cyprian, who lived in the city of Carthage, and he suffered martyrdom in the days of the emperor Valerian. The governor Galerius, he ordered the emperor's decree to be read out in front of him, that he should either practise devil-worship or suffer punishment by the sword. When the decree had been read out, Cyprianus answered him and said: 'Thanks be to God.' When he was led to the place of his beheading, he assembled a large group of brothers and sisters, and they kept watch outside the doors of where he was inside. Then he asked that his girls should be kept chaste. He did not care so much at all about how in the morning he would suffer death at the hand of the grim executioner, as he cared about how he might protect God's flock until the last day of his life. Then in the morning he suffered beheading, and he asked for twenty-five golden coins to be given to the executioner. Then after a few days the governor, who had executed him, died.

15 September: Valerian

185. On ðone fifteopan^a dæg þæs monþes bið ^bSancti Ualerianys^b þrowung ðæs martyres, þone <Priscus>^c se refa^d nydde from^e Cristes geleafan. Ða he þam^f wīpsoc, ða het he ^gmid sweorde hine slea^g. Ða hine man to þære cwale lædde, ða geseah he mid his eagam openne^h heofon, ond he geseah Crist sylfne him bringan wuldorbeah³⁰³ ongean, ond he þa þyⁱ unforhtlicor ðone^j deap aræfnode^k.

185. ^a .xv. B, fifteoðan C; ^{b-b} sancte ua ualerianus C; ^c om. B, priscus C, Herz; ^d gerefa C; ^e myd wytum from C; ^f þan C; ^{g-g} hyne myd sweorde ofslea C; ^h n suprascript Bb; ⁱ þe C; ^j om. C; ^k aþolode C.

15 September: Mamilian

186. On ðone ylcan dæg bið ðæs halgan munecys^a geleornes^b ond þæs ancran Sancti Mamiliani; se dyde manega^d wundru, ond he^e hælde untrume^f men mid his gebedum. Ond he wæs swa gistlīpe^g þæt he for Godes lufon eode to reordum^h mid þam tocumendum mannum. Ða tælde hine an oferhydig bisceop forþon, ond sendeⁱ his ^jtwegen cempan^j þæt ða sceoldon ðone ancran him ^kto gelædan^k, þæt he ongeate^l hwylce ^mhis ðeawas wæron^m. Ða bæd he þa cempan þæt hiⁿ for Godes lufon onfengon gereorde^o mid him; geþafode^p þæt oþer^q, oðer ðam wīpsoc, se wæs yldra ond oferhydygra. Ða hi^r þa eodon on þone weg, ða ongan ðone oferhydygan þyrstan ^son deap^s. Ða feol^t he to ðæs Godes þeowes fōtum ond him bæd miltse. Ða geseah se Godes þeow wilde^u hinde³⁰⁴ melce^v; þa gesenode he hi^w. Ða gestod^x heo, ond se^y gepyrsta mon^z ^bmeolcode^a ða hinde ond dranc þa meolc^b, ond his ðurst wæs gelīpad^c. Ða ^d<forhtodon þa>^d latteowas^e swiðe^f for ða<m>^g wundrum. Ða he^h com to þam oferhydigan bisceope, þa wæs ðær broht ⁱto fulwihte niwan acenned cildⁱ. Ða het se bisceop hine ^jfullian þæt cild. Ða cwæþ he: ‘Hwæs sunu is hit?’ Ða cwæþ se bisceop: ‘Mines hereteman^k.’ Ða locode Sanctus Mamilium^l on þæt cild ond cwæþ: ‘Saga me^m hwa þin fæder syⁿ.’ Ða cwæþ þæt cild: ‘Þes bisceop þe her stent^o.’ Ða gerehte þæt cild beforan þam bisceope Sancti Mamiliani hu hit wæs gestryned ðurh ðæs bisceopes unrihtthæmed. Ða gefullu<de he>^p ðæt cild, ond þa demde he ðam bisceope^q for his dyrnum geligrum^r, se ðohte ær þæt he sceolde him deman, ^sforþon þe^s he for Godes lufon æt mid geswencedum^t monnum^u.

186. ^a muneces C; ^b gewytennys C; ^c om. C; ^d manega C; ^e om. C; ^f manige untrume C; ^g cumlyðe C; ^h gereordum C; ⁱ onsende C; ^{j-j} ærendracan C; ^{k-k} togelædan Ko; ^l ongete C; ^{m-m} þeawa he hæfde C; ⁿ hig C; ^o gereorda C; ^p Ða geþafode C; ^q hyra oðer and se C; ^r hig C; ^{s-s} oð deað C; ^t feoll C; ^u an suprascript before wilde Bf, ane wylde C; ^v and seo wæs melc C; ^w hig C; ^x ætstod C; ^y suprascript Bb; ^z man C; ^a e suprascript Bb; ^{b-b} hig melcode and ondranc þære meolce C; ^c gelyðegod C; ^{d-d} om. B, forhtodon þa C; ^e latteowas C; ^f followed by wundra suprascript Bf; ^g ða B, þam C; ^h he þa C; ⁱ⁻ⁱ an cyld þæt wæs nywan acenned to fullianne C; ^{j-j} hyt fullian C; ^k heretyman C; ^l mamilius C; ^m om. C; ⁿ sig C; ^o bigstandeð C; ^p gefullue B, gefullode he C; ^q o suprascript Bc; ^r geligerum C; ^{s-s} forþam þe C; ^t geswenctum C; ^u mannum C.

15 September: Valerian

185. On the fifteenth day of the month is the passion of the martyr St Valerian, whom the governor Priscus tried to force away from Christ's faith. When he resisted him, he ordered him to be killed with the sword. When he was led to his execution, he saw with his eyes the open heaven, and he saw Christ himself bring him a crown of glory, and because of that he then suffered death even more fearlessly.

15 September: Mamilian

186. On the same day is the death of the holy monk and hermit St Mamilian; he performed many miracles, and he healed sick people with his prayers. And he was so hospitable that for the love of God he had his meals with any visitors who happened to be there. Then an arrogant bishop criticised him for that, and sent his two soldiers to escort the hermit to him, so that he might find out what he was doing. Then he asked the soldiers that they should for the love of God share a meal with him; one of them accepted, the other, who was older and more arrogant, declined. When they then set off on their way, the arrogant one began to die of thirst. He collapsed at the feet of the servant of God and begged him for mercy. Then the servant of God saw a wild hind who was in milk. Then he blessed her. Then she stood still, and the thirsty man milked the hind and drank the milk, and his thirst was quenched. Then the messengers were very afraid because of the miracle. When he came to the arrogant bishop, a newborn baby was brought in to be baptised. Then the bishop asked him to baptise the child. Then he said: 'Whose son is it?' Then the bishop said: 'My prefect's.' Then St Mamilian looked at the child and said: 'Tell me who your father is.' Then the child said: 'This bishop who is standing here.' Then in front of the bishop the child explained to St Mamilian how it had been conceived through the bishop's illicit sex. Then he baptised the child, and he condemned the bishop for his surreptitious fornications, who had earlier wanted to condemn him because he ate with troubled people for the love of God.

16 September: Euphemia

187. On ðone sexteoþan^a dæg þæs monþes bið ^b<þære fæmnan>^b ðrowung Sancta Eufemia, seo ðrowode^c mærne martyrdom for Criste in^d Calcidonia þære^e ceastre on^f Dioclitianus dagum þæs kaseres^g. Priscus se ^healdormon geresde on^h þa fæmnan ⁱin cristenmonnaⁱ midle swa wulff^j ^kgeræsed³⁰⁵ on^k sceap on ^lmiclum ewede^l, ond he nydde hi^m þæt heo Criste wiðsoce. Ða heo þæt ne gepafode, ða het hiⁿ ³⁰⁶weorpan in^o byrnendne^p ofen. Ða cwæþ þara^q ðegna sum, se wæs on naman Sustenis: ‘Ær ic me sylfne ofslea mid ^rmine sweorde^r, ær þon ic ^ssende mine hond^s on þas fæmnan. Ic geseo ^t‘beort werod^t mid hire.’ Ða ongyrde^u oþer þegn^v þa fæmnan, se wæs on noman^w Uictor. Ða cwæþ se: ‘Eala^x, ealdormon^y, ðis me is heff^z to donne. Ic geseo ^afægere weras^a standan^b in^c ðisses^d ofnes muþe^e, þa tostre<d>að^f þone lig þæt he ne mæg na sceoþan þisse fæmnan.’ Þa genamon oþre twegen þa fæmnan ond wurpon^g in^h ðone ofnⁱ; þa eode se lig of þam ofne ond forbærnde hi^j begen, ond ^khire he ne sceþede^k. Þisse fæmnan ^llichoma restet^l neah Calcidonia þære ceastre, ond^m ure ⁿfædras hiⁿ nemdon þa sigefæstan fæmnan.

187. ^a.xvi.an B, syxteoðan C; ^{b-b} þara fæmnan with a erased after second n B, þære fæmnan C; ^c þrowude C; ^d on C; ^e om. C; ^f and on C; ^g caseres C; ^{h-h} ealdormon geresde B with on suprascript Bc, ealdorman geræsed C; ⁱ⁻ⁱ on cristenra manna C; ^j wulf C; ^{k-k} geræsed B with on suprascript Bc, geræsed C; ^{l-l} mycelre eowde C; ^m hig C; ⁿ he hig C; ^o on C; ^p byrnendne B, C, Herz, byrnende Ko; ^q þæra C; ^{r-r} mynnum sweorde C; ^{s-s} myne hand sende C; ^{t-t} beorht wered C; ^u ungyrde C; ^v þegen C; ^w naman C; ^x om. C; ^y ealdorman C; ^z hefig C; ^{a-a} fægerwerod C; ^b standan C; ^c on C; ^d pyses C; ^e dura C; ^f one letter erased after e in B, tostreðað C; ^g weorpon C; ^h on C; ⁱ ofen C; ^j hig C; ^{k-k} he hyre na ne gesceoðe C; ^{l-l} lichama resteð C; ^m iu C; ⁿ⁻ⁿ fæderas hig C.

19 September: Januarius etc.

188. On ðone nigonteoþan^a dæg þæs monþes bið þæs bisceopes gemynd Sancti^b Ianuari^c, se þrowode martyrdom for Criste in^d ðære ceastre Beneuentum, ond his deaonas^e mid him, þa wæron on noman^f Sanctus Festus ond Sanctus Desiderius.

188. ^a.xviii.an B, nygonteoðan C; ^b sancte C; ^c iunuarii C; ^d on C; ^e diaonas C; ^f naman C.

20 September: Fausta and Evilasius

189. On þone twentigoþan^a dæg þæs monþes bið þære fæmnan gemynd Sancta Fausta ond Sancti Efilasi, þæt wæs se gerefa se þe <beheold>^b ³⁰⁷þa witu ^cþa se^c casere het don þære halgan fæmnan Faustan. Ða gelyfde he Gode^d for þam wundrum ^eða he þa^e geseah æt hire^f, ond he ða geprowode martyrdom mid hire.

189. ^a.xx. B, twentigoðan C; ^b gegeold B, with h suprascript above eo, beheold C, ge<he>old Ko, geheold Herz; ^{c-c} þa ðe se C; ^d on god C; ^{e-e} þe he C; ^f suprascript Bc.

16 September: Euphemia

187. On the sixteenth day of the month is the passion of the virgin St Euphemia, who suffered a famous martyrdom for Christ in the city of Chalcedon in the days of the emperor Diocletian. The governor Priscus pounced on the virgin in the midst of the Christians as a wolf pounces on a sheep in a large flock, and he threatened her so that she might renounce Christ. When she refused, he ordered her to be thrown into a hot furnace. Then one of the servants, who was called Sostenes, said: 'First I would kill myself with my sword, before I lay my hand on this virgin. I can see a shining host with her.' Then a second soldier, who was called Victor, ungirded the virgin. Then he said: 'O governor, this is difficult for me to do. I can see beautiful men standing at the door of this furnace, who are dispersing the flame so that it cannot harm this virgin.' Then two others took the virgin and threw her into the furnace; then the flame came from the oven and consumed both of them and it did not harm her. The body of this virgin rests near the city of Chalcedon, and our forefathers called her the victorious virgin.

19 September: Januarius etc.

188. On the nineteenth day of the month is the commemoration of the bishop St Januarius, who suffered martyrdom for Christ in the city of Beneuentum, and his deacons with him, who were called St Festus and St Desiderius.

20 September: Fausta and Evilasius

189. On the twentieth day of the month is the commemoration of the virgin St Fausta and St Evilasius; that was the governor who watched the tortures which the emperor ordered to be inflicted on the holy virgin Fausta. Then he believed in God because of the miracles which he saw in her, and he then suffered martyrdom with her.

21 September: Matthew

190. On ðone ^aan ond twentigoþan^a dæg þæs monþes bið þæs apostoles tid Sanctus Matheus, se wæs ærest mid Iudeum theloniarius^b, þæt is gafoles moniend^c ond^d wicgerefa. Ac^e Crist hine ceas^f him to þegene^g, ond he wrat ealra manna^h ærest Cristes godspel mid Iudeum. Ond æfter Cristes upastignesseⁱ he gelærde twua^j mægþa to Godes geleafan, Macedonian^k þa mægðe ond Sigelwara mægðe. Ond of Sigalwar<um>^l he flymde^m tw<e>genⁿ dryas ða þar^o worhton micel scinlac mid twam dracum. Ond he awehte^p hira cyninges sunu of deape, ond þone cyning gefulwade^q þæs nama wæs Eilippus, ond his quene^r noma^s wæs Eufenisse. Ac hwæðre^t oþer kyning^u wæs æfter þam, se wæs on naman Hirtacus. He het þisne Matheum hindan^v mid sweorde þurstingan^w, þær^x he stod ætforan Godes weofode ^yin gebede, forðæm þe^y he ^zne moste ane Godes fæmnan, þæt wæs an nunne, him to wife onfon^z. Ac Matheus him sægde^a þæt he wære swa synnig wið God, gif he ða gehalgodan fæmnan to legerteame onfenge, swa se ðeow wære se ðe fenge on ^bkyninges quene^b to ^cunryhtum hæmde^c. Ond ða sona æfter Matheus þrowunge þa forborn^d ðæs cyninges heall mid eallum his spedum, ond his sunu awedde, ond he sylf ahreofoðe ^eond tobærst^e mid wundum from^f ðam heafde oð ða fet. Ond he asette his sweord upweard, ond ða hyne sylfne ofstang^g. Sanctus Matheus lichoma^h resteð on Parthoraⁱ muntum ond bideð þære toweardan æriste.

190. ^{a-a} .xxi. B, an and twentigoðan C; ^b tweloniarius C; ^c maniend C; ^d and þæt ys C; ^e c suprascript Bc; ^f geceas C; ^g þegne C; ^h n suprascript Bc; ⁱ upastigenysse C; ^j twa C; ^k macedonia C; ^l sigalwara B, first a altered from e, final a expunged with suprascript v, with abbreviation mark above, sigelwarum C; ^m aflymde C; ⁿ twgen B, twegen C; ^o ðær C; ^p aweahte C; ^q gefullode C; ^r cwene C; ^s hyre nama C; ^t om. C; ^u cyning C; ^v om. C; ^w þurhstingan C; ^x þar C; ^{y-y} forþon ðe C; ^{z-z} sceolde onfon anre godes fæmnan þæt wæs an nunne hym to wife C; ^a sæde C; ^{b-b} cyninges cwene C; ^{c-c} unrihtthæmede C; ^d forbarn C; ^{e-e} om. C; ^f fram C; ^g myd ofstang C; ^h lichama C; ⁱ parþora C.

22 September: Maurice and the Theban Legion

191. On ðone ^atwa ond twentigoþan^a dæg þæs monðes bið Sancti Maurices ðrowung ond ^bsex þusynd^b martyra mid him ond ^csex hund^c; þæt wæs cempena werod; þa comon of eastdæle of Campodocia^d ³⁰⁸ mægðe ðam casere to fultume Maximiane^e, ond hie^f wæron swiðe sigefæste weras in^g eallum gefeohtum. Ac ða onfand^h se casere ⁱæt nehstanⁱ þæt hie^j wæron Cristene; ða het^k hy^l ³⁰⁹ gemartyrian þæt heora^m þæt haligeⁿ blod orn^o æfter^p eorðan swa swa flod. Nyton we ^qheora nomena^q na^r ma þonne Sanctus Mauricius, se wæs ðæs werodes ealdorman^s, ond Sanctus Exuprius^t ond Sanctus Candidus. Þa^u oðra noman^v syndon awritene^w on heofenum on lifes bocum.

191. ^{a-a} .xxii. B, twa and twentygoðan C; ^{b-b} .vi. þusynd B, syx þusenda C; ^{c-c} vi. hund B, eac syx hundred C; ^d cappadocia C; ^e sende se wæs maximianus haten C; ^f hig C; ^g on C; ^h onfunde C; ⁱ⁻ⁱ ætnehstan Ko; ^j hig C; ^k het he C; ^l hig C; ^m hyra C; ⁿ gehalgode C; ^o am C; ^p ofer C; ^{q-q} hyra namena C; ^r om. C; ^s ealdor C; ^t exsuperius C; ^u þæra C; ^v naman C; ^w awriten C.

21 September: Matthew

190. On the twenty-first day of the month is the feast of the apostle St Matthew, who was first a *telonarius* among the Jews, that is a tax collector and town official. But Christ chose him as a follower, and he was the first of all men to write Christ's gospel among the Jews. And after Christ's resurrection he converted two nations to Christianity, the Macedonians and the Ethiopians. And he banished two sorcerers from Ethiopia who practised much witchcraft there with two dragons. And he revived their king's son from death, and baptised the king whose name was Eglippus, and his queen's name was Ephinissa. But another king came after him, whose name was Hyrtacus. He ordered this Matthew to be stabbed from behind with a sword, while he stood in front of God's altar in prayer, because he had not been allowed to marry one of God's virgins, who was a nun. But Matthew had told him that he would be as sinful towards God if he had a consecrated virgin in his bed, as the servant would be who gets involved with the king's consort for illicit sex. And then soon after Matthew's martyrdom the king's residence burnt down with all his riches, and his son became insane, and he himself became all scabby and burst out in sores from head to foot. And he turned his sword upwards, and then stabbed himself. St Matthew's body rests in the Parthian mountains and is waiting for the future resurrection.

22 September: Maurice and the Theban Legion

191. On the twenty-second day of the month is the passion of St Maurice and of 6600 martyrs with him; that was an army of soldiers; they came from the eastern parts of Cappadocia to the aid of the emperor Maximian, and they were very successful men in all battles. But then eventually the emperor noticed that they were Christians; then he ordered them to be martyred, so that their sacred blood flowed across the ground like a stream. We do not know their names except for that of St Maurice, who was the army's leader, and St Exsuperius and St Candidus. The other names are written down in heaven in the books of life.

23 September: Sosius

192. On ðone ^apreo ond twentigopan^a dæg þæs monðes bið ðæs diacones gemynd ^bse is nemned^b Sancti Sossy. He wæs in^c ðære ceastre Meselana, ond sume dæge þa he rædde godspell^d æt mæssan, ða scan^e him heofonlic leoht ymb ðæt heafod. Ða cwæð se biscop^f se ðe his lareow wæs: 'Ne bið þes diacon ^gnoht longe^g mid us, ac he sceal beon mid Criste.' Ond þa^h æfter feawaⁱ dagum ða endode^j he his lif þurh martyrhad for Criste.

192. ^{a-a} .xxiii. B, preo and twentygoðan C; ^{b-b} om. C; ^c on C; ^d godspel C; ^e scean C; ^f bysceop C; ^{g-g} naht lange C; ^h þa ðæs C; ⁱ feawum C; ^j geendode C.

23 September: Thecla

193. On ðone ilcan dæge bið Sancte^a Teclan tid þære halgan fæmnan, seo wæs in^b ðære ceastre Iconio^c, ond heo wæs ðær beweddado^d æðelum brydguman. Ða gehyrde heo Paules lare ðæs apostoles, ða gelyfde heo Gode^e ond awunode in^f hyre mægðhade, ond forðon heo arefnde^g monegu^h witu. ⁱHy monⁱ wearp in^j byrnende fyr, ond hio^k nolde byrnan^l. Ond ^mhy mon^m sende ⁿin wildraⁿ deora menigo^o, ^pin leona^pond ^qin berena^q, ond ða hie^r noldon slitan. ^sHy mon^s wearp in^t sædeora seað, ond þa hyre^u ne sceðedon^v. ^wHy mon^w band on wilde fearras, ond ða hyre ne geegledon^x. Ond ða ^yæt neahstan^y heo scar hyre feax swa swa weras ^zond gegyrede hy mid weres hrægle^z ond ferde mid Paulum^a þam Godes ærendracan. Teclæ wæs swa myhtigu^b fæmne þæt heo geðingode to Gode sumre^c hæðenre fæmnan gæste^d hwylcehwegu^e ræste^f in^g ðære æcan^h worulde.

193. ^a sancta C; ^b on C; ^c iaconia C; ^d beweddod C; ^e on god C; ^f on C; ^g þolode C; ^h manege C; ⁱ⁻ⁱ hig man C; ^j on C; ^k þæt hig C; ^l bæman C; ^{m-m} hig man C; ⁿ⁻ⁿ on wyldra C; ^o mænigeo C; ^{p-p} on leon C; ^{q-q} on berena C; ^r hig C; ^{s-s} hig man C; ^t on C; ^u hig C; ^v sceððedon C; ^{w-w} hig man C; ^x egledon C; ^{y-y} ætneahstan Ko, æt nyhstan C; ^{z-z} om. C; ^a paule C; ^b myhtig C; ^c sumere C; ^d gaste C; ^e healice C; ^f reste C; ^g on C; ^h ecan C.

24 September: The Conception of St John the Baptist

194. On ðone ^afeower ond twentigopan^a dæg þæs monðes bið Sancti Iohannis geeacnung þæs ^bmiclan fulwihteres^b. Ðy^c dæge Gabriel se heahengel æteowde^d Zacharie, Iohannis^e fæder, þær he stod æt ðam weofode^f ond ricels ^gbærnde in^g Godes ansægdnesse^h, ond him sægdeⁱ þæt him scolde^j beon ^k<sunu acenned, and þæs nama sceolde>^k Iohannis gecigged^l. ³¹⁰ Þa nolde Zacharias ðam engle gelyfan ^m<þæt hym>^m ond his wife on ⁿheora ylde meahteⁿ beon sunu acenned. Þa cwæð se engel to him: 'Ðu bist dumb^o ^poð þone dæg ðe þis bið^p. ³¹¹ Ond hit ða wæs swa geworden.

194. ^{a-a} .xxiii. B, feower and twentigoðan C; ^{b-b} mycelan fulluhteres C; ^c on þam C; ^d ætywde C; ^e iohannes C; ^{f-f} gebede C; ^{g-g} berende and C; ^h onsægednysse C; ⁱ sæde C; ^j sceolde C; ^{k-k} om. B, sunu accenned and þæs nama sceolde C; ^l gecigged C; ^{m-m} om. B, þæt hym C; ⁿ⁻ⁿ hyra ylde myhte C; ^o dum C; ^{p-p} oððæt ðe þis bið Ko, om. C.

23 September: Sosius

192. On the twenty-third day of the month is the commemoration of the deacon who is called St Sosius. He lived in the city of Misenum, and one day, when he was reading the gospel during mass, a heavenly light shone around his head. Then the bishop, who was his teacher, said: 'This deacon will not be with us for long, but he shall be with Christ.' And then after a few days he ended his life through martyrdom for Christ.

23 September: Thecla

193. On the same day is the feast of the holy virgin St Thecla, who lived in the city of Iconium, and she was there betrothed to a noble bridegroom. When she heard the teaching of Paul the apostle, she believed in God and remained in her virginity, and for that reason she suffered many torments. She was thrown into a burning fire, and she would not burn. And she was thrown to a horde of wild animals, to lions and to bears, and they would not tear her to pieces. She was thrown into a pit of sea animals, and they did not harm her. She was tied to wild bulls, and they did not harm her. And then eventually she cut her hair like men and dressed herself in man's clothing and went with Paul, God's messenger. Thecla was such an influential virgin that she interceded with God for some rest in the eternal world for a good pagan woman's soul.

24 September: The Conception of St John the Baptist

194. On the twenty-fourth day of the month is the conception of the great baptist St John. On that day the archangel Gabriel appeared to Zachary, John's father, while he stood at the altar and burned incense in an offering to God, and told him that a son would be born to him, and that his name should be John. Then Zachary did not want to believe the angel, that he and his wife would have a son at their old age. Then the angel said to him: 'You shall be dumb until the day when this will happen.' And that is how it turned out.

24 September: Andochius, Thyrsus and Felix

195. On ðone ilcan dæg bið þara^a haligra wera tid Sancti Andochi ^bþæs mæssepreostes^b and Sancti Tirsī^c þæs diacones; ða comon of eastdæle in^d Galwala^e mægðe and þær ^fmonige men^f þur^g fulwiht gelærdon to Cristes geleafan, and ðær geprowodon^h martyrdom for Godes naman on Aurelianus dagum þæs caseres, and sum ⁱcepmon Cristenⁱ mid him ðæs nama wæs Felix. Æryst^j se casere him bead gold and seolf for ^kwið ðon^k ðe hy^l forleton Cristes geleafan; ða noldon hy^m ðæt. Ða het he ⁿ<hig weorpan on byrnende fyr, and hym þæt ne onhran. Ða het he>ⁿ mid stengum heora^o sweoran forslean. Ða ^pleordon þa^p gastas to ecum gefean, and æt ^qheora lichoman^q wæron monug^r wundru gewordenu^s.

195. ^a þæra C; ^{b-b} om. C; ^c tirsī B with y suprascript Bd, tiersi C, Tȳ'rsi Ko; ^d on C; ^e gealwala C; ^{f-f} mænigne æðelne man C; ^g þurh C; ^h geprowedon C; ⁱ⁻ⁱ cepman C; ^j ærest C; ^{k-k} wiððon Ko; ^l hig C; ^m hig C; ⁿ⁻ⁿ om. B, hig weorpan on byrnende fyr and hym þæt ne onhran þa het he> C; ^o hym þa C; ^{p-p} foron hyra C; ^{q-q} hyra lychaman C; ^r manige C; ^s om. C.

25 September: Ceolfrið

196. On ðone ^afif and twentigoþan^a dæg þæs monðes bið ðæs ^bhalgan weres gemind^b ³¹² se wæs on ðisse Brytene, and he wæs nemned Ceolfrið^c. He wæs sumes haliges mynstres abbod^d be norðan gemære þæt wæs gehalgod Sancte Petre; and ða on his ylde^e ongan he færan to Rome. Ond þrim dagum ^fær ðon þe^f he ferde, he sægde^g his siðfæt ðæs mynstres broðrum. Ond siððan he on siðe wæs, he asong^h ⁱælce dægeⁱ tuwa his saltere and his mæssan butan^j ðam^k anum dæge ðe he on sæ wæs, and þrim dagum ær his endedæge. He wæs on ^lfeower and hundseofontig^l geara þa he forðferde. Æfter hundteontegum^m dagaⁿ and feowertynum^o þæs ðe he of his mynstre ferde, he geleorde^p on Burgenda^q mægðe æt Linguna^r ceastre. Ond he^s wæs arwyrdlice^t bebyrged in^u ðære cirican^v þe hy^w nemnað Sanctos Geminos³¹³, æt ðam halgum getwinnum, mid micle wope ^xge on^x Angelcynnes monna^y ge þiderleodiscra^z. Þær his geferscipe hyne todælde on þreo; an dæl ferde forð^a to Rome; oðer dæl^b cyrde eft to Brytene and þæt sægdon^c, and se þridda dæl gesæt æt his byrgenne^d for his lufan^e, betweoh ða men^f þe heora^g geþeodo^h ne cuðon.

196. ^{a-a} .xxv. B, fif and twentygoðan C; ^{b-b} hal B with gan weres gemind suprascript Bf, halgan abbudes gewytennys C; ^c ceolferð C; ^d abbud C; ^e ylde þa C; ^{f-f} ær C; ^g gesæde C; ^h asang C; ⁱ⁻ⁱ om. C; ^j buton C; ^k þig C; ^{l-l} .lxxiii. B, feower and hundseofontigum C; ^m hundteontigum C; ⁿ dagum C; ^o xiiii. B, feowertynum C; ^p gewat C; ^q burgundia C; ^r lyngwuna C; ^s om. C; ^t arweorðlice C; ^u on C; ^v cyrcan C; ^w hig C; ^{x-x} ægðer ge C; ^y manna C; ^z þæderlendiscra C; ^a om. C; ^b om. C; ^c sædon C; ^d byrgyne C; ^e lufon C; ^f mægðe C; ^g hig hyra C; ^h geþeode C.

24 September: Andochius, Thyrsus and Felix

195. On the same day is the feast of the holy men St Andochius the priest and St Thyrsus the deacon; they came from the eastern parts of Gaul and there converted many people through baptism to Christianity, and suffered martyrdom there for the name of God in the days of the emperor Aurelian, together with a Christian merchant whose name was Felix. First the emperor offered them gold and silver on condition that they would abandon Christianity; then they refused. Then he ordered them to be thrown into a burning fire, and that did not touch them. Then he ordered their necks to be broken with poles. Then their souls migrated to the eternal joy, and many miracles happened at their bodies.

25 September: Ceolfrið

196. On the twenty-fifth day of the month is the commemoration of the holy man who lived in this Britain, and he was called Ceolfrið. He was the abbot of a holy monastery consecrated to St Peter towards the northern end of the country; and then in his old age he set out to travel to Rome. And three days before he left, he explained his travel plans to the brothers of the monastery. And whilst he was travelling, he recited his psalter and his mass twice a day except for the one day when he was at sea, and three days before the day of his death. He was seventy-four years old when he died. One hundred and fourteen days after he left the monastery, he died in the province of Burgundy in the city of Lingones [i.e. Langres]. And he was honourably buried in the church which they call SS Gemini, 'the Holy Twins', with great lamentation both from the English and from the local population. There his company divided itself into three: one group continued to Rome; another group returned to Britain and reported it, and the third group stayed at his tomb for the sake of his love, amongst the people who did not know their language.

26 September: Justina and Cyprian

197. <O>ⁿ ðone ^bsex ond twentigopan^b dæg þæs monðes bið Sancta Iustinan tid þære fæmnan, ond ^cþæs biscopes Sancti Cyprianus^c. Se Cyprianus wæs æryst^d ^eealra dry^e se wyrsta^f, ond he wolde þære fæmnan mod on^g his scincraeftum onwendan to hæðendome^h ond to unclænum hæmede. Ac ða gedwinon his drycraeftas forⁱ hyre halignesse^j swa swa rec^k þonne he togliðeð, oððe weax þonne hit for fyre gemelteð^l. Þa forlet he þone drycraeft^m, ond heⁿ wæs geworden halig biscop^o, ond mid þære ilcan fæmnan he þrowode eft martyrdom. Ond ^pheora lichoma resteð³¹⁴ in^p ðære ceastre þe is nemned Antiochia.

197. ^a n B, on C; ^{b-b} .xxvi. B, C; ^{c-c} cyprianes C; ^d ærest C; ^{e-e} drya C; ^f wyrresta C; ^g myd C; ^h hæðengylde C; ⁱ æt C; ^j halignysse C; ^k ric B with e suprascript Bd; ^l gemylteð C; ^m dreocraeft C; ⁿ om. C; ^o byscep C; ^{p-p} hyra lichaman restað on C.

27 September: Cosmas and Damian

198. On ðone ^aseofon ond twentigopan^a dæg þæs monðes bið þara^b haligra^c gebroðra tid Sancti Cosme ond Sancti Damian^d; þæt wæron heahlæcas and ^ehy lacnodon æghwylce^e untrumnesse^f monna^g, ond hy^h ne onfengon ⁱnowiht æt nænigumⁱ men, ne æt weligum^j ne æt heanum. Þa gehældon^k hie^l sum wif of micelre medtrumnesse^m, ða brohte seo diogolliceⁿ Sancti^o Damiane medmicle^p gretinge; gewritu secgað þæt ðæt wære^q þreo ægero^{r,315}, ond heo hyne halsode þurh God þæt he ðam onfenge. ^sÐa onfeng he ðam^s. Þa wæs^t broðor Cosmas³¹⁶ forðam swiðe unrot, ond forðam^u he bebead þæt mon^v heora lichoman^w ætsomne ne byrgde^x æt heora^y ende. Ða on ðære ilcan niht ætywde ure^z Dryhten Cosme ond cwæð: 'Forhwon spræce^a þu swa for ðære gretinge þe Damianus onfeng? Ne onfeng he ^bðæt na^b to medsceatte, ac ^cforðon þe^c he wæs þur^d me gehalsod.' Ðas ^egebroðor geprowedon^e mærne martyrdom^f on Diacletianus^g dagum ðæs caseres from^h Lissiaⁱ þam gerefan. Hy^j wæron stæned, ond ða stanas wæron onbæc^k gecyrred^l ond wundedon ða þe ða halgan stændon. Hy^m wæron mid strælum scotodeⁿ, ac ða strælas forcyrdon^o hy^p ond slogon ða hæðnan^q. ^rAc ðurh^r beheafðunga hy^s onsendon heora^t gast^u to Gode. Ða ðohton ða men þa^v ðe heora^w lichoman^x namon hwæðer ^yhy mon^y ætsomne byrgde^z, ^aforðon ðe^a Cosmas þæt ær forbead. Þa com ðær yrnan sum olbenda^b, ond se cwæð mid menniscra stefne^c: 'Ne todælað^d ge ðara^e haligra lichoman^f, ac byrgað hy^g ætsomne.' Ða dydon hy^h swa him þæt dumbeⁱ neat^j onwreah, ond þeah^k siððan³¹⁷ gelumpon heofonlico^l wundru þurh ðara^m haligra mægen.

198. ^{a-a} .xxvii. B, C; ^b þæra C; ^c om. C; ^d damiane C; ^{e-e} hig lacnedon æghwylce C; ^f mettrummysse C; ^g manna C; ^h hig C; ⁱ⁻ⁱ nan þing fram ænegum C; ^j welegum C; ^k geheoldon B with æ suprascript Bd; ^l hig C; ^m mettrummysse C; ⁿ dygollice C; ^o sancte C; ^p medmycele C; ^q wæron C; ^r ægru C; ^{s-s} om. C; ^t wæs hys C; ^u forþon C; ^v man C; ^w lichaman C; ^x byrigde C; ^y hyra C; ^z urne C; ^a spricst C; ^{b-b} na þæt C; ^{c-c} forþan þe C; ^d on C; ^{e-e} broðro þrowedon C; ^f martyrdom for criste C; ^g diocletianus C; ^h fram C; ⁱ lisio C; ^j hig C; ^k on bæc Ko; ^l gehwyrfed C; ^m and hig C; ⁿ sceotode C; ^o oncyrdon C; ^p hig C; ^q hæðenan C; ^{r-r} æt þære C; ^s and hig C; ^t hyra C; ^u gastas C; ^v om. C; ^w hyra C; ^x lichaman C; ^{y-y} hig man C; ^z byrigde C; ^{a-a} forþam þe C; ^b oluende C; ^c stemne C; ^d todæle C; ^e þæra C; ^f lichaman C; ^g hig C; ^h hig C; ⁱ dume C; ^j nyten C; ^k þær C; ^l heofonlicu C; ^m þæra C.

26 September: Justina and Cyprian

197. On the twenty-sixth day of the month is the feast of the virgin St Justina, and the bishop St Cyprian. Cyprian was first the worst magician of all, and with his magic tricks he tried to change the virgin's mind to paganism and to dirty sex. But then because of her holiness his magic dwindled like smoke when it dissipates, or wax when it melts by the fire. Then he gave up sorcery, and he became a holy bishop, and with the same virgin he later suffered martyrdom. And [?]her body rests in the city called Antioch.

27 September: Cosmas and Damian

198. On the twenty-seventh day of the month is the feast of the holy brothers St Cosmas and St Damian; they were expert doctors and they cured any human illness, and they received nothing from anybody, neither from the wealthy nor from the poor. When they cured a woman of a great illness, she secretly brought St Damian a small gift; the texts say that it was three eggs. And she begged him for God's sake to accept them. He then took them. Then [his] brother Cosmas was very sad because of that, and therefore he asked that their bodies should not be buried together at the end of their lives. Then during the same night our Lord appeared to Cosmas and said: 'Why would you talk like that about the gift which Damian received? He did not receive it as payment, but because he was asked in my name.' These brothers suffered a great martyrdom in the days of the emperor Diocletian at the hands of the governor Lysias. They were stoned, and the stones turned back and hurt the ones who were stoning the saints. They were shot at with arrows, but the arrows turned around and killed the pagans. But through beheading they gave up the ghost to God. Then the men who collected their bodies were wondering whether they should be buried together, because Cosmas had earlier prohibited that. Then a camel came running there, and said in a human voice: 'Do not separate the saints' bodies, but bury them together.' Then they did as the dumb animal had told them, and yet heavenly miracles happened after that through the saints' power.

29 September: The Consecration of St Michael's Church

199. On ðone ^anigon ond twentigoþan^a dæg þæs monðes bið Sancte ^bMichahelis cirican^b ^cgehalgung in^c Tracla^d þære ceastre ^ein Eraclae³¹⁸ ðære mægðe. Feonda menigo com to þære ceastre^e ond hy^f ymbsæton. Ða ceasterware^g þurh þreora daga fæsten anmodlice^h bædon <God>ⁱ fultumes, ond bædon þæt he him þone ætywde þurh Sancte^j Michahel^k. Ða ðy þridan dæge stod Sanctus Michahel^l ofer ðære ceastre gete^m ond hæfde fyren sweord inⁿ his honda^o. Ða wæron ða fynd abregede^p mid þy^q egesan^r ond hy^s gewiton onweg, ond þa ceasterwara^t wunedon^u gesunde. Ond þær wæs getimbred ^vSancte Michaeles^v cirice^w, ond seo wæs gehalgod on ðone dæg þe we^x mærsiað ^ySancte Michaeles^y gemynd.

199. ^{a-a} .xxviii. B, nygon and twentigoðan C; ^{b-b} michaelis cyrcan C; ^{c-c} halgung on C; ^d traia C; ^{e-e} om. C; ^f hig C; ^g ceaster C; ^h and anmodlice C; ⁱ om. B, god C; ^j sanctus C; ^k michael C; ^l michael C; ^m geate C; ⁿ on C; ^o handa C; ^p abregde C; ^q þam C; ^r egsan C; ^s hig C; ^t ceasterware C; ^u awunedon C; ^{v-v} sanctus michaeles C; ^w cyrce C; ^x we nu C; ^{y-y} sanctus michaeles C.

30 September: Jerome

200. On ðone þritigþan^a dæg þæs monðes bið Hieronimis^b tid þæs mæssepreostes ond þæs æðelan leorneres, se wæs ^cin Bethlem in ðære Iudiscan ceastre^c. ^dBe ðam sagað Sanctus Arculfus þæt he gesawe medmicle cirican butan Bethlem þære ceastre^d, in^e ðære wæs geseted <Heremmis lychama myd stane oferworht, and ofer þam wæs geseted>^f byrnende leohtfæt ge dæges ge nihtes.

200. ^{a-a} ðone .xxx. B, þon þrytygoðan C; ^b sancte hieremis C; ^{c-c} on Bethlem þære ceastre C; ^{d-d} om. C; ^e on C; ^{f-f} om. B, heremmis lychama myd stane oferworht and ofer þam wæs geseted C.

The End of September

200a. Ðonne ^ase mona<ð>³¹⁹ bið^a geendud^b ðe we nemnað Haligmonað^c, þonne bið seo niht twelf^d tida long^e, ond se dæg bið^f þæt ilce.

200a. ^{a-a} byð se monað C; ^b geendod C; ^c haligmonað C; ^d .xii. B, C; ^e om. C; ^f om. C.

The Beginning of October

200b. On ðam teoðan monðe ^aon geare^a bið ^ban ond þritig^b daga; þone mon nemneð on Leden October^c, ond on ure geðeode Winterfyllað.

200b. ^{a-a} om. C; ^{b-b} .xxxi. suprascript Bd, C; ^c October C.

29 September: The Consecration of St Michael's Church

199. On the twenty-ninth day of the month is the consecration of St Michael's church in the city of Thracia in the country of Heraclea. A multitude of enemies came to the city and besieged it. Through a fast of three days, the townspeople all together prayed to God for help, and prayed that he might reveal it to them through St Michael. Then on the third day St Michael stood above the city's gate and had a fiery sword in his hand. Then the enemies were petrified with fear and retreated back, and the townspeople remained unharmed. And St Michael's church was built there, and it was consecrated on the day on which we celebrate the commemoration of St Michael.

30 September: Jerome

200. On the thirtieth day of the month is the feast of the priest and noble scholar Jerome, who lived in the Jewish city of Bethlehem. St Arculf says about him that he saw a small church outside the city of Bethlehem, in which the body of Jerome was placed, covered with stone, and above that a lamp was placed which burned day and night.

The End of September

200a. When the month which we call Haligmonað ['Holy Month'] comes to an end, the night is twelve hours long and the day likewise.

The Beginning of October

200b. There are thirty-one days in the tenth month of the year. In Latin it is called *October*, and in our language Winterfylleð ['Winter Full Moon'].

3 October: The Two Hewalds

201. On ðone^a ðriddan dæg þæs monðes bið þara^b preosta^c þrowung þa wæron begen^d anes noman^d; oðer wæs^e se blaca Heawold, oðer se hwita Heawold. Ða^f mæssepreostas ferdon^g of ðisse Brytene east ofer sæ to Frysum ond ða^h lærdon to Godes geleafan, ond ðær geðrowodonⁱ martyrdom for Criste, ond heofonlic leoht wæs gesewen ofer heora lichoman^j. Hyra^k wundor synt^l awriten on Angolcynnes^m bocum, ðæt is onⁿ Istoria Anglorum.

201. ^a ðone þone B, þone C; ^b þæra C; ^c haligra mæssepreosta C; ^{d-d} anum naman nemde C; ^e wæs nemmed C; ^f þæs C; ^g gewendon C; ^h þær C; ⁱ geprowedon C; ^j lichaman C; ^k heora C; ^l syndon C; ^m angelcynnes C; ⁿ om C.

7 October: Pope Mark

202. On ðone seofþan^a dæg þæs monðes bið þæs papan tid þæs noma^b wæs Sanctus Marcus; se wæs on Constan<ty>n^c dagum þæs caseres, ond his lichoma^d wæs bebyrged^e ond is in^e ðam mynstre³²⁰ þe hy^f nemnað æt Rome Balbino^g.

202. ^a .vii. B, seofeðan C; ^b nama C; ^c constanus B with faded suprascript insertion, constantynes C; ^d lichama C; ^{e-e} on C; ^f hig C; ^g balbina C.

8 October: Dionysius, Rusticus and Eleutherius

203. On ðone eahtþan^a dæg þæs monðes bið ðæs biscopes^b tid ond þæs halgan martires^c Sancti Dionisi, ond his^d diacona twega^d eþara noman^e wæron Rusticus ond Eleutherius; ða wæron in^f ðære ceastre ðe^g Parisius is nemmed^g. Þær^h hy mon^h nydde þæt hyⁱ i^jdeofulgyld weorðedon^j. Ða hy^k þæt ne geðafedon, ða wæron for^l Criste gemartyrod^m.³²¹ Ða woldon ða cwelleras sendanⁿ heora lichomanⁿ on deopne stream on ða ea þe hatte Secuana^o. Ac ða sum cristenwif^p hy^q laðode to symble^r,^s ond hy^s ða hyre getæhton þara^t haligra lichoman^u, ond hio^v ða^w het hyre men^w on niht xþa lichoman forstelan^x ond bebyrgan^y on hyre æcere. Ond^z se æcer þa^z syððan gegreow^a hundteontigum^b siða selor^c þonne he ær dyde. Þær^d æfter ðon^d Cristene men^e timbredon cirican^e, ond ðær blinde men onfengon^f heora gesyhðe^f,^g ond healte heora gonge^g, ond deafe gehyrnesse^h.

203. ^a .viii. B, eahteðan C; ^b biscoopes C; ^c y suprascript Bd, martyres C, marty' res Ko; ^{d-d} twegra diacona C; ^{e-e} þæra nama C; ^f on C; ^{g-g} ys nemmed parisius C; ^{h-h} hig mon C; ⁱ hig C; ^{j-j} deofolgyldum guldon and weorðodon C; ^k hig C; ^l hig for C; ^m gemartyrode C; ⁿ⁻ⁿ hyra lichaman C; ^o sequane C; ^p Cristen wif Ko; ^q hig C; ^r symle C; ^{s-s} and hig C; ^t þæra C; ^u lichaman C; ^v heo C; ^{w-w} hyre men het C; ^{x-x} forstelan þa lichaman C; ^y bebyrgean C; ^{z-z} he C; ^a greow C; ^{b.c.} B, hundteontigum C; ^c sel C; ^{d-d} eft C; ^{e-e} cyrcan tymbredon C; ^{f-f} hyra gesyhðe C; ^{g-g} om C; ^h gehymysse C.

3 October: The Two Hewalds

201. On the third day of the month is the passion of the priests who both had the same name; one was the black Hewald, the other the white Hewald. Those priests travelled from this Britain eastwards across the sea to the Frisians and taught them God's faith, and there suffered martyrdom for Christ, and a heavenly light was seen above their bodies. Their miracles are described in the books of the English, that is in the *Historia anglorum*.

7 October: Pope Mark

202. On the seventh day of the month is the feast of the pope whose name was St Mark; he lived in the days of the emperor Constantine, and his body was buried and still lies in the church which in Rome they call [the church of] Balbina.

8 October: Dionysius, Rusticus and Eleutherius

203. On the eighth day of the month is the feast of the bishop and the holy martyr St Dionysius, and of his two deacons whose names were Rusticus and Eleutherius; they lived in the city which is called Parisius [i.e. Paris]. There they were forced to practise devil-worship. When they refused, they were martyred for Christ. Then the executioners planned to throw their bodies into a deep part of the river which was called Sequana [i.e. River Seine]. But then a Christian woman invited them to a meal, and they then informed her about the saints' bodies, and she then asked her men to steal the bodies at night and to bury them in her field. And since then the field flourished a hundred times better than it had done before. Later Christians built a church there, and blind men received their eyesight there, and lame men their ability to walk, and deaf men hearing.

11 October: Æthelburh

204. On ðone endlyftan dæg þæs monðes bið þære halgan^a abbodissan^b forðfor^c ond ðære æðelan fæmnan þære noma^d wæs Sancta Æðylburh^e; sio^f gestaðelode ðæt fæmna^g mynster on Brytene þæt is nemned on Bercingum, ond on hyre dagum gelumpon ^hheofonlicu wundro^h on ðam ilcan mynstre. Ond sum haligⁱ fæmne geseah þære ilcan Æðylburge^j gast mid gyldenum racenteagum beon getogen to heofenum. Hyre wundro^k ond hyre mynstres^l syndon awriten on Angolcynnes^m bocum.

204. ^a om. C; ^b abbudyssan C; ^c gewytennys C; ^d nama C; ^e æðelburh C; ^f seo C; ^g femnena C; ^{h-h}heofenlicu wundro C; ⁱ haligu C; ^j æðelburge C; ^k wundor C; ^l mynster C; ^m angelcynnes C.

14 October: Pope Callistus I

205. On ðone feowerteoþan^a dæg þæs monðes bið Sancti Calistis^b gemynd þæs papan, se þrowode martyrdom for Criste on ðæs caseres dagum ^cse wæs nemned^c Macrini, ond he is bebyrged in^d ðam mynstre³²² Calepode^e, on ðam wege þe æt Rome is nemned Aurelia. Þes papa gesette ^fon Rome þreora sæternesdaga^f fæsten on geara, ænne^g for hwætes genihtsumnesse^h, oðerne for wines, þridan for eles.

205. ^a .xiii. B, feowerteoþan C; ^b calistes C; ^{c-c} om. C; ^d on C; ^e calepodi C; ^{f-f} þreorsæterdaga C; ^g anne C; ^h genyhtsumnysse C.

15 October: Lupulus

206. On ðone fyfteoþan^a dæg þæs monðes bið þæs martyres tid Sancti Lupul^b, þæs mæsse bið gemeted on ðam yldran mæssebocum.

206. ^a .xv. B, fyfteoþan C; ^b lupulii B, lupili C.

18 October: Luke

207. On ðone eahtateoþan^a dæg þæs monðes bið Sancte Lucas geleornes^b ðæs godspelleres; ^cse wrat^c ðone þridan dæl Cristes boca³²³ in^d Achaia ðære mægðe, ond ^ehe wrat^e ða maran^f boc Actus Apostolorum. Lucas wæs acenned in^g Siria mægðe, ond he wæs aryst^h cræftig læce ⁱin Antiochiaⁱ þære ceastre, ond he wæs eft Paulus gefera ^jin ælce^j elðeodignesse^k, ond he wæs se clænosta^l wer; næs he hæbbende wif^m ne bearn. He geforⁿ þa he wæs on ^oseofon ond hundseofontigum^o geara, ond he wæs æryst^p ^qbebyrged in Bethania^q, ac his ban wæron eft alæded þanon on Constantines^r dagum³²⁴ þæs caseres in^s ða ceastre Constantinopili^t.

207. ^a .xviii. B, ehtateoþan C; ^b gewytennys C; ^{c-c} se awrat C; ^d on C; ^{e-e} he awrat C; ^f mæran C; ^g on C; ^h æryst Ko, ærest C; ⁱ⁻ⁱ on antiochia C; ^{j-j} on ælce C; ^k ælðeodignysse C; ^l clænesta C; ^m ne wyf C; ⁿ gewat C; ^{o-o} lxxvii. B, hundseofontigum C; ^p ærest C; ^{q-q} gebyrged on bethania þære stowe C; ^r constantinus C; ^s on C; ^t þe ys nemned constantinopolim C.

11 October: Æthelburh

204. On the eleventh day of the month is the death of the holy abbess and noble virgin whose name was St Æthelburh; she established the house of virgins in Britain which is called Barking, and in her days heavenly miracles happened in the same religious house. And a holy virgin saw the soul of the same Æthelburh being pulled up to heaven with golden chains. Her miracles and those of her monastery are written down in the books of the English.

14 October: Pope Callistus I

205. On the fourteenth day of the month is the commemoration of Pope St Callistus, who suffered martyrdom for Christ in the days of the emperor who was called Macrinus, and he is buried in the church of Calepodius, on the road which in Rome is called [Via] Aurelia. This pope established in Rome a fast on three Saturdays in the year, one for sufficiency of wheat, a second for wine, a third for oil.

15 October: Lupulus

206. On the fifteenth day of the month is the feast of the martyr St Lupulus, whose mass can be found in the older massbooks.

18 October: Luke

207. On the eighteenth day of the month is the death of St Luke the evangelist; he wrote the third part of the books of Christ in the province of Achaea, and he wrote the famous text *Actus Apostolorum* [i.e. Acts of the Apostles]. Luke was born in the province of Syria, and he was originally a skilled doctor in the city of Antioch, and he was later the companion of Paul during all his travels abroad, and he was a very chaste man; he had neither wife nor child. He died when he was seventy-seven years old, and he was first buried in Bithynia, but his bones were later taken away from there to the city of Constantinople, in the days of emperor [Constantius].

18 October: Tryphonia

208. On ðone ilcan dæg bið þære halgan cwene gemynd Sancta Trifonia; seo wæs Decies^a cwen þæs caseres, ond heo wæs æryst^b hæðen ond wælgrim. Ac heo geseah hu Decius se casere wedde ond hrymde dæges ond nihtes ‘ær ðon^c he dead wære. Þa gelyfde heo on God ond ^donfeng fulwihte^d. Ond sume dæge ðær heo hy^e gebæd, heo onsende hyre gast to Gode.

208. ^a decius C; ^b aryst Ko, ærest C; ^{c-c} ær þan C; ^{d-d} wearð gefullod C; ^e hyg C.

18 October: Justus

209. On ðone ilcan dæg bið þæs halgan cnihtes þrowung Sancti Iusti, se wæs ^aeahta wintre^a ³²⁵ þa he ^bmartyrdom þrowode^b for Criste; þone het beheafðian sum rice mon^c se wæs on naman Ritsoalis. Ða woldon þa cwelleras niman þæt heafod ond lædan to ðam rican men. Þa aras se lichoma^d ond genam þæt heafod him ^eon <hand>^e ³²⁶, ond seo tunge spræc of ðam heafde ond cwæð þus: ‘Heofones^f God ond eorðan, onfoh mine^g sawle, forðon^h ic wæs unsceðþendeⁱ ond clænheort.’ Þa gemette hine þær^j his fæder ond his fædera swa beheafðodne. Ða cwædon hy^k: ‘Hwæt wille^l wit don³²⁷ be ^mðissum lichoman^m?’ Ða spræc seo tunge eft of ðam heafde ond cwæð: ‘Gongaðⁿ on ðis stanscræf ðæt^o her neah is, ond git þær ^pmetað weal se is^p mid ifige bewrigen^q. Bedelfað on ðam þone lichoman^r, and sendað^s min heafod ^t<on yncre teage>^t ³²⁸, ond bringað minre^u meder þæt heo ðæt^v cysse. Ond gif heo me geseon wylle, ðonne sece heo me in^w Godes neorxnawonge^x.’ Þa bedulfon hy^y ðone lichoman^z þær he ær bebed, ond brohton his heafod in^a ða ceastre seo hatte Alticiotrum^b ³²⁹ to^c his meder, þære ^dnoma wæs Feliciæ^d, ond his ^efæder noma^e wæs Iustinus. Þa on niht scan^f leoht ^gofer ealle ða ceastre of ðam heafde^g. Ða on mergen^h com se biscopⁱ þæder^j, ond þa ceasterwara^k ealle mid leohtfatum ond mid candelum, ond bæron þæt heafod to^l cirican^m ond hit ðær asetton. Ond ðær ^ogeorn sixtyneⁿ wintre^o mæden to ðære bære seo wæs blind acenned, ond heo meahte^p sona geseon.

209. ^{a-a} .viii. wintre B, nygon gear C; ^{b-b} þrowode martyrdom C; ^c man C; ^d lichama C; ^{e-e} on B, Ko, on hand C, Herz; ^f heofena C; ^g minre C; ^h om. C; ⁱ unsceððend C; ^j om. C; ^k hig C; ^l wyllað C; ^{m-m} þysum lichaman C; ⁿ gangað C; ^o þe C; ^{p-p} gemetað weallhus C; ^q bewrogen C; ^r lichaman C; ^s wendað C; ^{t-t} an to gretinge B, on yncre teage C; ^u hyt mynre C; ^v hyt C; ^w on C; ^x neorxnawange C; ^y hig C; ^z lichama C; ^a on C; ^b alticiorum C; ^c and to C; ^{d-d} nama wæs felicia C; ^{e-e} fæder nama C; ^f scan C; ^{g-g} of þam heafde ofer ealle þa ceastre and C; ^h morgen C; ⁱ biscoep C; ^j to þære ceastre C; ^k ceasterware C; ^l on C; ^m cyrcan C; ⁿ .xvi. B; ^{o-o} am an sixtyne gear C; ^p myhte C.

19 October: Pelagia

210. On ðone nigonteopan^a dæg þæs monðes bið Sancta Pilagian^b geleornes^c þære Godes þeowenne; seo wæs æryst^d mima in^e Antiochia þære ceastre, þæt is scericge^f

210. ^a .xviii. B, nygonteoðan C; ^b pelagian C; ^c gewytenys C; ^d ærest C; ^e on C; ^f scearece C;

18 October: Tryphonia

208. On the same day is the commemoration of the holy queen St Tryphonia; she was the wife of the emperor Decius, and she was originally a pagan and cruel. But she saw how the emperor Decius raged and shouted day and night before he was dead. Then she came to believe in God and received baptism. And one day while she was praying, she gave up the ghost to God.

18 October: Justus

209. On the same day is the passion of the holy boy St Justus, who was eight winters old when he suffered martyrdom for Christ; a powerful man whose name was Rizoalis ordered him to be beheaded. Then the executioners wanted to take the head and bring it to the powerful man. Then the body arose and took the head into its hand, and the tongue spoke from the head and spoke thus: 'God of heaven and earth, receive my soul, because I was innocent and pure of heart.' Then his father and his uncle found him there, thus beheaded. Then they said: 'What should we do about this body?' Then the tongue spoke again from the head and said: 'Go into this cave which is near here, and there you will find a wall which is covered with ivy. Bury the body next to that, and put my head into your bag, and take [it] to my mother so that she may kiss it. And if she wants to see me, she can find me in God's paradise.' Then they buried the body where he had indicated earlier, and took his head to the city which was called Alticiotrum to his mother, whose name was Felicia, and his father's name was Justinus. Then at night a light shone over the whole city from the head. Then in the morning the bishop went there, and all the townspeople with lamps and with candles, and carried the head to church and placed it there. And a girl of sixteen years, who had been born blind, ran to the bier, and she could suddenly see.

19 October: Pelagia

210. On the nineteenth day of the month is the death of God's handmaid St Pelagia; she was originally a *mima* in the city of Antioch, that is 'actress' in our language. She

on urum^g geðeode³³⁰. Seo glengde hr^h swa 'þætte noht næs on hyre gesewenⁱ buton gold ond gimmas, ond eall hyre 'gyrela stanc^j swa ælces cynnes ricels. Þa gecyrde heo æne into cirican^k þær Nonnus^l se ^mbiscop sægde^m godspelⁿ be ðam toweardan Godes <dome>^o ³³¹. Ða weop heo sona swa^p ðæt hyre fleowon þa tearas of ðam eagum swa swa flod. Ond ða ðy^d ilcan dæge gesohte heo þone biscop^r ond cwæð ^sto him^s: 'Ic eom deofles ðinen; ic yðgode mid synnum swa^t sæ mid yðum. Ic^u wæs ^vsynna georn, ond in deaðlicum listum^v ic wæs beswicen, ond ic beswac monige^w þurh me. Ac^x gefulla me³³², þæt mine synna syn adilgode.' Þa gefullode ^yse biscop hy^y ond hyre gesealde husl, ond æt ðam fulwihte^z hyre onfeng sum Godes þeow<en>^a þære noma^b wæs^c Romana. Ðæs ða^d ymb^e twegen dagas, þær heo slep æt ðære godmodor^f huse^g, þa com hyre deofol to ond hy^h awehte ond cwæð ⁱto hyreⁱ: 'Min hlæfdige, gif ðe wæs gold^j to lytel oððe seolfor^k oððe deorwyrðra gimma oððe ænigra wor<u>dwelena^l ³³³, ic ðæt sona gebete, ac ne forlæt me^m.' Ða cwæð heo: 'Ic ðe wiðsace, forðonⁿ ic eom nu in^o Cristes bure^p ³³⁴.' Þa on ðære ^qeahtoðan nihte^q hyre fulwihtes^r, þa gegyrede heo hy^s mid hærenre tunecan ond mid byrman³³⁵, þæt is mid lytelre hacelan, ond heo næs 'na leng^t ðær gesewen. Ac heo gewat on^u Oliuetes dune ond hyre timbrede^v lytle cytan in^w ðære stowe þe^x Crist him^y gebæd þa he wæs mon^z on eorðan; þær hio^a wunode þreo gear; þær^b nænig mon^c wiste^d hwæðer hio^e wæs wer^f ðe wif³³⁶ ^gær ðon ðe^g heo forðfered^h wæs. Ða onfandⁱ se biscop^j on Hierusalem, þær he hyre lichoman^k gyrede, þæt heo wæs wif. Ða cwæð he: 'God, 'þe sy^l wuldor. Ðu hafast monigne^m haligne ofer eorðan ahyded.'

^gunrim C; ^h hig C; ⁱ⁻ⁱ þæt ne wæs aht C; ^{j-j} gegyrla wæs stincende C; ^k cyrcan C; ^l nonus C; ^{m-m} byscep sæde C; ⁿ om C; ^o lombe B, Ko, lambe C; ^p swa swyðe C; ^q þig C; ^r byscep C; ^{s-s} hym to C; ^t swa swa C; ^u and ic C; ^{v-v} swa leggeom on deaðlicum lustum and C; ^w manege C; ^x ac ic bydde þe C; ^{y-y} hig se byscep C; ^z fulluhte C; ^a þeow B, þeowen C, Herz; ^b nama C; ^c om C; ^{d-d} and þa þæs C; ^e ymbe C; ^{f-f} þære godmeder C; ^g om C; ^h hig C; ⁱ⁻ⁱ hyre to C; ^j goldes C; ^k seolfres C; ^l wordwelena B, woruldwelena C; ^m þu me C; ⁿ forþon ðe C; ^o on C; ^p brydbure C; ^{q-q} ehtoðan nyht C; ^r fulluhtes C; ^s hig C; ^{t-t} næfre ma C; ^u to C; ^v getymbrede C; ^w on C; ^x þær C; ^y hyne C; ^z mann C; ^a heo C; ^b þæt C; ^c man C; ^d ne wyste C; ^e heo C; ^f þe wer C; ^{g-g} ær þan ðe C; ^h gewyten C; ⁱ onfunde C; ^j biscep C; ^k lichaman C; ^{l-l} sig þe C; ^m mænigne C.

21 October: Hilarion

211. On ðone ^aan ond twentigopān^a dæg þæs monðes bið þæs halgan fæder geleornes^b Sancti Hilariones, se wæs upcymen^c ^din Palistina^d mægðe in^e ðam tune ðe is nemned Ðabata. Ond he wæs sona on his cnihtade on gewritum gelæred, ond he gewat in^f westen þa he wæs ^gsextyne wintræ^g ³³⁷, ond þær hyne dioflu^h costodon ⁱin mislicumⁱ hywum. Hwilum hy^j him raredon on swa ^khryðro, hwilum hy^k him lægon^l big swilce nacode wifmen, ^mhwilum hy^m ⁿæteowdon him swa swa þeotende wulfⁿ, ^ohwilum swa^o beorcende fox^p. ³³⁸ Ond^q he ðæt eall oferswiðde þurh Cristes miht, ond^r dyde unrim heofonlicra^s wundra. Ðara^t wæs sum þæt sum geong mon^u bæd ^vsume Gode<s>^v ³³⁹

211. ^{a-a} .xxi. B, an and twentigoðan C; ^b gewytennys C; ^c upcumen C; ^{d-d} on palestina C; ^e on C; ^f on C; ^{g-g} .xvi. wintræ B, .xv. geare C; ^h deoflu C; ⁱ⁻ⁱ on missenlicum C; ^j hig C; ^{k-k} hryðero hwylon hig C; ^l lagon C; ^{m-m} hwylon hig C; ⁿ⁻ⁿ þuton swa wulfas C; ^{o-o} hwilon swa C; ^p foxas C; ^q ac C; ^r and he C; ^s heofonlicra C; ^t þæra C; ^u man C; ^{v-v} sumre godes C, sume gode Ko;

adorned herself in such a way that absolutely nothing but gold and jewels was seen on her, and her whole attire smelled like perfume of every kind. Then once she went into a church where the bishop Nonnus was preaching the gospel about the coming [?judgement of God]. Then she suddenly wept so that her tears streamed from her eyes like rivers. And then on the same day she sought out the bishop and said to him: 'I am the devil's handmaid; I am flooded with sins, as the sea [is flooded] with waves. I was devoted to sins, and by deadly tricks I was deceived and I deceived many through me. But baptise me, so that my sins may be erased.' Then the bishop baptised her and gave her the Eucharist, and at the baptism a maid of God sponsored her, whose name was Romana. Two days later, when she slept at her godmother's house, the devil came to her and woke her and said to her: 'My lady, if you had too little gold or silver or of precious jewels or of any luxury, I could remedy that straightaway, but do not abandon me.' Then she said: 'I renounce you, because I am now in Christ's bridal chamber.' Then on the octave of her baptism, she dressed herself in a hair tunic and in a ?'birrus', that is in a short cloak, and she was no longer seen there. But she went on the Mount of Olives and built herself a small hut in the place where Christ had prayed when he was a man on earth; there she lived for three years; there nobody knew whether she was a man or a woman before she was dead. Then the bishop in Jerusalem, when he was preparing her body, discovered that she was a woman. Then he said: 'God, glory be to you. You have hidden many a saint on earth.'

21 October: Hilarion

211. On the twenty-first day of the month is the death of the holy father St Hilarion, who came from the province of Palestine from the town which is called Thabata. And even in his childhood he was learned in the scriptures, and he went into the desert when he was sixteen years old, and there devils tempted him in various shapes. Sometimes they bellowed at him like cattle, sometimes they laid themselves down next to him like naked women, sometimes they appeared to him like howling wolves, sometimes like barking foxes. And he overcame all that through Christ's power, and worked innumerable heavenly miracles. One of them was that a young man asked a

fæmnan unrihtthæmedes; þa heo þæt ne geþafode, ða agrof se mon^w on ærenum brede drycræftæs^x word ond bedealf under þone þerscwald^y þæs huses þær seo fæmne ineode. Ond þa sona swa heo ineode, þa ^zwæs heo^z of hyre ryhtgewitte; ac^a heo cleopode^b to ðam geongan be his naman. Þa gelæddon^c ylðran³⁴⁰ hy^d to 'Sancti Hilarione'. Þa hrymde ðæt deoful^f in^g ðære fæmnan, ond cwæð to him: 'Pu me nedest^h ⁱto utgongeⁱ, ond ic ne mæg, buton me se geonga læte se me under ðam þerscwalde^j geband.' Þa cwæð se Godes wer to ðam deofle: 'Tohwon eodest ðu in^k ðis Godes mægden^l? Forhwon^m noldest ðu ⁿgongan in ðone monⁿ þe ðe ^oin hy^o sende?' Þa cwæð ðæt deoful^p: 'He hæfde^q minne ^rgeferan in^r him, ðæt deofol ðe^s hyne lærde ða unclænan lufan.' Ða geclænsode se Godes wer ða fæmnan ^tfor ðon^t ³⁴¹scindlacum^u. Ða Sanctus Hilarion^v wæs on hundeahtatigum^w wintrum^x þa ^yhe forðferde^y; ond þy^z dæge þe he geleorde^a, he cwæð to him sylfum: 'Gong^b ut, sawl, hwæt drædest^c ðu ðe? Gong^d ut, hwæt tweost ^eðu ðe nu^e? Hundseofontig^f geara^g þu þeowodest^h Godeⁱ ³⁴², ond nu^j gyt þone deað þe ondrædest?' Ond æt ^kðissum worde^k he onsende his^l gast, ond his lichoma^m is ⁿin Palestinaⁿ mægðe, ^oin ðære^o stowe þa^p ³⁴³hatte Maiuma^q.

^w man C; ^x dreocræftes C; ^y þersceold C; ^{z-z} wæs heo sona C; ^a and C; ^b clypode C; ^c gebædon hyra C; ^d om. C; ^{e-e} sancte hilarionem C; ^f deofol C; ^g on C; ^h nydest C; ⁱ⁻ⁱ ut to ganne C; ^j þersceolde C; ^k on C; ^l mæden C; ^m forhwam C; ⁿ⁻ⁿ gan on þone C; ^{o-o} on hig C; ^p deofol to hym C; ^q hæfð C; ^{r-r} geferan on C; ^s þæt C; ^{t-t} fram þam C; ^u scinlacum C; ^v hilarionus C; ^w .lxxx.m B, hundeahtatigum C; ^x geara C; ^{y-y} forðferde he C; ^z þig C; ^a gewat C; ^b gang C; ^c ondrædest C; ^d gang C; ^{e-e} ðu nu C; ^f hundseofontig C; ^g gear C; ^h þeowodest C; ⁱ criste C; ^j þu nu C; ^{k-k} þysum wordum C; ^l þone C; ^m lichama C; ⁿ⁻ⁿ on palistina C; ^{o-o} on þære C; ^p þe C; ^q maioma C.

24 October: Genesisius

212. On ðone ^afeower ond twentigopan^a dæg þæs monðes bið ðæs martyres tid^b ³⁴⁴Sancti Genesi; ðone mon^c acwealde, ^dforðon ðe^d he nolde deofulgild^e weorðian. Þæs gemynd is mycel on twam burgum ^fon twa^f healfa þæs flodes ðe hatte Rodanum, þæt is on ure geðeode Rodena^g mere³⁴⁵. In^h ⁱoðre birgⁱ is seo stow þe he mid his blode gehalgode þa hyne mon^j martyrode; ^kin ðære^k birg^l is his lichoma^m geseted.

212. ^{a-a} .xxiii. B, C; ^b tid þrowung B, þrowung C, Herz; ^c man C; ^{d-d} forþam þe C; ^e deofolgyld C; ^{f-f} and on twa C; ^g rodenan C; ^h on C; ⁱ⁻ⁱ oðere byrig C; ^j man C; ^{k-k} and on oðere C; ^l byrig C; ^m lychama C.

24 October: Sixteen Soldiers

213. On ðone ilcan dæg bið sextyna^a ³⁴⁶cempena tid^b ³⁴⁷, ða het Claudius se casere heafde beceorfan in^c ðære ceastre Figligna^d, ^eforðon ðe hy^e fulwihhte onfengon, ond hie^f wæron bliðran to ðam deaðe þonne hy^g her on hæðengilde lifden^h. Paraⁱ cempena feowra^j wæron nemned^k Piosius^l ond Lucius ond Marcus ond Petrus.

213. ^a .xvi. B, C; ^b tyd and hyra wifa C; ^c on C; ^d figlina C; ^{e-e} forþan ðe hig C; ^f hig C; ^g hig C; ^h lyfedon C; ⁱ þæra C; ^j .iiii. B, feower C; ^k þus genemned C; ^l þeodosius C.

virgin of God for illicit sex; when she refused, the man inscribed a magic charm on a bronze tablet and buried [it] under the threshold of the house where the virgin entered. And as soon as she went inside, she was out of her mind, and she also cried out to the young man with his name. Then the parents took her to St Hilarion. Then the devil roared inside the virgin, and said to him: 'You are trying to force me out, and I cannot [leave], unless the young man, who banished me under the threshold, lets me.' Then the man of God said to the devil: 'Why did you enter this maiden of God? Why did you not want to enter the man who sent you into her?' Then the devil said: 'He had my companion inside him, the devil who taught him unchaste love.' Then the man of God cleansed the virgin of that magic. Then St Hilarion was eighty years old when he died, and on the day when he died, he said to himself: 'Leave, soul, why are you afraid? Leave, why do you hesitate? You have served God for seventy years, and you are still afraid of death?' And with these words he gave up the ghost, and his body lies in the country of Palestine, in the place called Maiuma.

24 October: Genesius

212. On the twenty-fourth day of the month is the passion of the martyr St Genesius; he was killed, because he refused to practise devil-worship. This commemoration is famous in two cities on the two sides of the river which is called Rhodanum, which in our language is 'Rodena Mere'. In the one city is the place which he consecrated with his blood when he was martyred; in that city his body is located.

24 October: Sixteen Soldiers

213. On the same day is the feast of the sixteen soldiers whom the emperor Claudius ordered to be beheaded in the city of Figlina, because they had received baptism, and they were happier in death than if they had survived in the pagan religion. Four of the soldiers were called Theodosius and Lucius and Marcus and Petrus.

26 October: Cedd

214. On ðone ^asex ond twentigoþan^a dæg þæs monðes bið Sancte ^bCeadweallan³⁴⁸ geleornes^b þæs biscopes^c. He wæs Ceaddan broðor, ond sum halig mon^d geseah þæt he lædde Ceaddan sawle mid englum to heofenum. Ceadde^e wæs biscop^f ^gin Eastseaxum^g, ond hwæðere^h his lichomaⁱ resteð be norðan gemære in^j ðam mynstre Læstinga ea. Ond his dæda wæron^k awritene on Angolcynnes^l bocum.

214. ^{a-a} .xxvi. B, syx and twentigoðan C; ^{b-b} ceddes gewytenys C; ^c bisceopes C; ^d man C; ^e ceadda C; ^f bisceop C; ^{g-g} on eastsexum C; ^h hwæðre C; ⁱ lichama C; ^j on C; ^k syndon C; ^l angelcynnes C.

28 October: Simon and Thaddeus

215. On ðone ^aeahta ond twentigoþan^a dæg þæs monðes ^b<bið> þara^b apostola tid Simonis^c ond Thaddeos^d. Simonis^e wæs Sancta Marian swystorsunu^f, Cristes modrian sunu, ^gseo wæs^g nemned on Cristes bocum³⁴⁹ Maria <Cleophe>^h. Þonne wæs Thaddeosⁱ oðer noma^j Iudas. Ðas apostolas æfter Cristes upastigenesse^k gewiton on Persida^l mægðe ond^m bodedon Cristes geleafan, ond dydon unrimⁿ wundra on ðæs cyninges ^odagum se^o wæs nemned Exerses; þær hy^p gedydon ðæt cild sprecende ^qþæt ne^q ³⁵⁰ wæs anre nihte eald. Simonis lichoma^r resteð ^son ðam londe Bosfore, ond Thaddeos lichoma^s in Armenia^t mægðe in^u ðære ceastre Nerita.

215. ^{a-a} .xxviii. B, ehta and twentigoðan C; ^{b-b} þara B, Ko, byð þæra C, bið þara Herz; ^c symones C; ^d taddeus C; ^e se symon C; ^f swustorsunu C; ^{g-g} seo ys C; ^h cleopode B, cleophe C; ⁱ taddeus C; ^j nama C; ^k upastigennysse C; ^l persia C; ^m and þær C; ⁿ ungerym C; ^{o-o} ryce þe C; ^p hig C; ^{q-q} þe C; ^r lichama C; ^{s-s} om. C; ^t ariroenia C; ^u on C.

28 October: Cyrilla

216. On ðone ilcan dæg bið Sancta Cyrillan þrowung þære fæmnan; seo wæs Decies dohtor þæs caseres, ^a<c> Claudius^a se casere hy^b nydde þæt heo ^cdeofolgild herede^c. Þa heo ðon^d wiðsoc, ða het he hy^e mid sweorde ofstingan ond hyre lichoman^f weorpan hundum. Ða Iustinus se mæssepreost genom^g þone lichoman^h ⁱon niht ondⁱ bebyrigde mid oðrum halgum monnumⁱ.

216. ^{a-a} aclauidius B, ac claudius C; ^b hig C; ^{c-c} deofolgyldumhyrde C; ^d þam C; ^e hig C; ^f lichaman C; ^g genam C; ^h lichaman C; ⁱ⁻ⁱ and hyne C; ^j mannum C.

31 October: Quentin

217. On ðone ^aan ond þritigþan^a dæg ^bþæs <monðes>^b bið Sancti Quintines^c ðrowung þæs martyres, se com of Rome ^din Galwalas^d ^ein ða^e ceastre Ambeanis. Ðær ^fRiciouarus se gerefa mid miclum witum hyne nydde^f to hæðengylde. Ða he ðæt ne geðafode, ða het he hyne beheafðian. ^g<Pa sona> fleah^g <of>^h ³⁵¹ ðam lichomanⁱ

217. ^{a-a} .xxxi. an B, .xxxi. C; ^{b-b} þæs B, þæs monðes C; ^c quintinis C; ^{d-d} on galwalas C; ^{e-e} on þa C; ^{f-f} wæs an gerefa on þære ceastre se wæs haten riciouarus se hyne nydde myd myclum wytum C; ^{g-g} fleah B, þa sona fleah C; ^h on B, Ko, of C, Herz; ⁱ lichaman C;

26 October: Cedd

214. On the twenty-sixth day of the month is the death of the bishop St Cedd. He was the brother of Chad, and a holy man saw that he led Chad's soul to heaven with angels. Cedd was bishop in Essex, but his body, however, rests in the northern region in the monastery of Lastingham. And his deeds were written down in the books of the English.

28 October: Simon and Thaddeus

215. On the twenty-eighth day of the month is the feast of the apostles Simon and Thaddeus. Simon was St Mary's nephew, the son of Christ's aunt, who was in the gospels called Mary of Cleophas. And Thaddeus also had a second name, Judas. After Christ's ascension these apostles went to the country of Persia and preached Christ's religion, and worked innumerable miracles in the days of the king who was called Xerxes; there they made the child speak who was not one night old. The body of Simon rests in the region of Bosphorus, and the body of Thaddeus rests in the province of Armenia in the city of Nerito.

28 October: Cyrilla

216. On the same day is the passion of the virgin St Cyrilla; she was the daughter of the emperor Decius, but the emperor Claudius forced her to worship pagan idols. When she rejected that, he ordered her to be stabbed to death with a sword and her body to be thrown to the dogs. Then the priest Justinus collected the body at night and buried it with other holy men.

31 October: Quentin

217. On the thirty-first day of the month is the passion of the martyr St Quentin, who came from Rome to the city of Ambeanis [i.e. Amiens] in Gaul. There the governor Riciouarus forced him with severe tortures into paganism. When he refused, he ordered him to be beheaded. Just then a dove as white as snow flew from the body,

culfre^j swa hwit swa snaw, ond seo fleah to heofenum. Ða het se gerefa weorpan his lichoman^k in^l ða ea ðe ^mSumena is nemned^m, ond þæt heafod þærto. Ondⁿ æfter ^{o-o}fif ond fiftigum^o geara^p Godes engel getæhte sumum ^qgeleaffullan wife^q, ^rseo wæs nemned Eusebia, ða stowe hwær se lichoma wæs^r. Ond ða gebæd ^sheo hyre^s on ðam ofre, ða ^tahleop se lichoma^t sona up of ðam wætere ond þæt heafod on oðre stowe, ond se lichoma ^ustanc ond þæt heafod^u swa swote swa rosan blostma ond lilian. Ond þæt^v wif heo ða arwyrðlice^w bebyrgde^x,³⁵² ond ealle ða untruman men ^yþa ðe þyder comon to^y, hy^z wæron sona hale.

^j an culfre seo wæs C; ^k lichaman C; ^l on C; ^{m-m} ys nemned sumena C; ⁿ and þa C; ^{o-o} .lv.m B, fif and fiftigum C; ^p gearum C; ^{q-q} geleaffullum wifmen C; ^{r-r} þa stowe þær se lichoma wæs seo wæs nemned eusebia C; ^{s-s} eusebia hig C; ^{t-t} hleop se lichoma C; ^{u-u} and þæt heafod stanc C; ^v eusebia þæt C; ^w arweorðlice C; ^x bebyrigde þone lichaman C; ^{y-y} þe ðær to comon C; ^z hig C.

The End of October

217a. Þonne se mona<ð>^a ³⁵³ bið geendod ðe we nemnað Winterfylleð, þonne bið seo niht feowertyne^b tida long^c, ond se dæg tyna^d.

217a. ^a monoð C; ^b .xiii. B, feowertyne C; ^c lang C; ^d tyn tyda C.

The Beginning of November

217b. On ðam endlyftan^a monðe on geare bið þritig^b daga. Se monoð^c is nemned on ^dLæden Nouembres^d, ond on ure geðeode Blodmonað³⁵⁴, forðon^e ure ylðran, ^fða hy^f hæðenne^g wæron, on ðam monðe ^hhy bleoton a^h, þæt is ⁱþæt hy betæhtonⁱ ond benæmdon^j hyra deofolgyldum ða neat þa ðe hy^k woldon syllan³⁵⁵.

217b. ^a t suprascript Bd; ^b xxx. B, C; ^c monað C; ^{d-d} leden nouembris C; ^e forþan ðe C; ^{f-f} þa hwyle hig C; ^g hæðene C; ^{h-h} hig a bleoton C; ⁱ⁻ⁱ acendon C; ^j benemndon C; ^k hig C; ^l slean C.

1 November: All Saints

218. On ðone ærystan^a dæg ^bþæs <monðes>^b bið ealra haligra^c tid. ^d<Þa tyd> æryst^d gesette Bonefacius^e se papa on Rome, ^fmyd þy þe he^f on ðone dæg gehalgode to cirican^g Sancta Marian ond eallum Cristes martyrum ðæt deofolgylda hus þæt ^hhy nemnað^h Pantheonⁱ; ^jin ðam^j Romane guldun, ^kða hy^k hæðene wæron, eallum heora^l deofolgyldum. Ond siððan hy^m Cristene wæron, hyⁿ ðær weorðedon^o eallra^p haligra gemynd. Ond se papa ða behead^q þæt æghwylce geare se dæg ^rin Godes ciricum in Cristenum folcum wære^r on ^sswylcere arwyrðnesse^s swylce se ærysta^t dæg In Natale Domini, ðæt is ærysta^u geohheldæg^v.

218. ^a ærestan C; ^{b-b} þæs B, þæs monðes C; ^c halgena C; ^{d-d} æryst B, þa tyd ærest C; ^e bonefatius C; ^{f-f} and myd þyg þe hig C, mydþy þe he Ko; ^g cyrcan C; ^{h-h} hig nemndon C; ⁱ pantatheon C; ^{j-j} on þam huse C; ^{k-k} þa hwyle hig C; ^l hyra C; ^m hig C; ⁿ hig C; ^o weorðodon C; ^p ealra C; ^q bead C; ^{r-r} wære on godes cyrcan and on crystenun folce C; ^{s-s} swylcere arweorðnysse C; ^t se æresta C; ^u se æresta C; ^v giehhheldæg C.

and it flew to heaven. Then the governor ordered his body to be thrown into the river which is called Somena [i.e. Somme], and the head too. And after fifty-five years God's angel revealed to a believing woman, who was called Eusebia, the place where the body was. And when she prayed on the river bank, the body jumped straight out of the water and the head in second place, and the body and the head smelled as sweetly as the blossoms of the rose and the lily. And the woman buried them honourably, and all the sick people who visited there, they were healed immediately.

The End of October

217a. When the month which we call Winterfylleð ['Winter Full Moon'] comes to an end, the night is fourteen hours long and the day ten.

The Beginning of November

217b. There are thirty days in the eleventh month of the year. In Latin that month is called *November*, and in our language Blodmonað ['Sacrifice Month'], because our ancestors, when they were pagans, always made sacrifices during that month, that is, that they presented and declared to their devil-idols the cattle which they wanted to give.

1 November: All Saints

218. On the first day of the month is the feast of All Saints. Pope Boniface in Rome first established that feast, when on that day he consecrated the house of pagan idols which they call Pantheon as a church to St Mary and all the Christian martyrs. In that [house], the Romans, when they were pagans, had worshipped all their pagan idols. And since they were Christians, they worshipped the commemoration of all saints there. And the pope then decreed that each year that day should be granted the same honour in God's churches among Christians as the first day *In Natale Domini*, that is the first day of Christmas.

1 November: Caesarius

219. On ðon<e>^a ilcan^b dæg bið þæs diacones tid Sancti Cesari^c, se ðrowode martyrdom on^d Aurelianus dagum þæs caseres. Ðone Leontinus^e ³⁵⁶ se ealdormon^f het adrencan in^g strongum^h streame for Cristes geleafan, ond þæt wæs gewrecen on ðone ilcan dæg. Se ealdormonⁱ rad þurh sumne wudu; þa rædde an næddre of holum treowe æt ðam healsetan^j ³⁵⁷, him on ðone bosm, ond hyne toslat þæt he wæs sona dead.

219. ^a þone C; ^b ærestan C; ^c cessari C; ^d for criste on C; ^e leontius C; ^f ealdorman C; ^g on C; ^h strangum C; ⁱ ealdorman C; ^j heafodsmæle and C.

1 November: Benignus

220. On ðone ilcan dæg bið þæs mæssepreostes ðrowung^a Sancti Benigni; se com from^b eastdæle on Galwala mægðe ond ^ceardode in^c ðam tune þe hatte Spaniaca^d. Ða het Aurelianus se casere hyne mid wítum þreatian from^e Cristes geleafan. Ða he þæt ne gepafode, þa het he hyne belucan in^f carcerne^f sex^g dagas ond sex^h niht, ond twelfⁱ gehyngrede^j hundas mid him, þæt he wære from^k ðam tobroden. Ða wæron him ða hundas milde for Godes egesan^l ond ^mhis na ne onhrinon^m. Ða ⁿðy sextanⁿ dæge het se casere him forslean þone sweoran. Ða sona com fleogan ^oof ðam carcerne^o snawhwit culfre, ond seo fleah to heofenum. Ond ðær com to ðam lichoman^p swyðe wynsum stenc, ond eac fyrhto mid.³⁵⁸ Ond sum^q cristenwif ^ron niht genam ðone lichoman^s ond hyne ^tarwyrðlice bebyrgde^t, ond æt ðam wæron ^usiððan oft^u heofonlico^v mægen.

220. ^a gemynd and hys þrowung C; ^b of C; ^{c-c} he eardode on C; ^d spamaca C; ^e fram C; ^{f-f} on cwearteme C; ^g .vi. B, syx C; ^h vi. B, syx C; ⁱ xii. B, C; ^j gehyngrode C; ^k fram C; ^l egsan C; ^{m-m} hym ne æthrynon and C; ⁿ⁻ⁿ .vi. an B, þig syxtan C; ^{o-o} om. C; ^p lichaman C; ^q þa sum C; ^r Cristen wif Ko; ^{s-s} genam þone lichaman on nyht C; ^{t-t} arweorðlice bebyrigde C; ^{u-u} oft syððan C; ^v heofonlicu C.

6 November: Winnoc

221. On ðone sextan^a dæg þæs monðes bið þæs abbodes^b geleornes^c Sancti^d Wynnoci^e. He wæs ðæs mynstres hlaford ðe be suðan sæ is^f nemmed Wurmhol^g, ond he wæs ^hhwæðere <swa eaðmod>^h þæt he wolde wyrcean æghwylc ðaraⁱ weorca þe ðam oðrum broðrum wæs heard ond hefig. Ond ^jæt nehstan^j þa he ealdode ond he ne myhte ute wyrcean,³⁵⁹ þa wolde he grindan mid his halgum hondum^k þam broðrum to mete^l Cristes þam þearfendum^m.³⁶⁰ Ða sona þaⁿ he þære cweorna nealæhte^o ond þæt corn þær ^pon lægde^p, þa orn^q seo cweorn ðurh godcunde miht, ond se abbod^r beleac ða duru ond stod be ðære cweorna ond song^s his gebedu. Ða ^tæt nehstan^t wæs ðær

221. ^a .vi. B, syxtan C; ^b abbudes C; ^c gewytenys C; ^d sancte C; ^e wynnoci B with v suprascript Bd, wynnoco C, W<u>nnoci Ko; ^f se ys C; ^g wurmholt C; ^{h-h} hwæðere B, hwæðre swa eaðmod C; ⁱ þæra C; ^{j-j} þa æt nyhstan C, ætnehstan Ko; ^k handum C; ^l hlafe and C; ^m þearfendum C; ⁿ swa C; ^o genealæhte C; ^{p-p} on lede C, onlægde Ko; ^q grand C; ^r abbud C; ^s sang C; ^{t-t} æt nyhstan C, ætnehstan Ko;

1 November: Caesarius

219. On the same day is the feast of the deacon St Caesarius, who suffered martyrdom in the days of the emperor Aurelian. The governor Leontius ordered him to be drowned in a torrential river for his Christian belief, and that was avenged on the same day. The governor rode through a forest; then a snake pounced from a hollow tree at his neckline, into his shirt, and bit him so that he died on the spot.

1 November: Benignus

220. On the same day is the passion of the priest St Benignus; he came from the east to Gaul and lived in the town which is called Spaniacum [i.e. Épagny]. Then the emperor Aurelianus ordered him to be forced away under tortures from his Christian belief. When he refused, he ordered him to be locked into a prison for six days and six nights, together with twelve starved dogs, so that he might be torn apart by them. And for the fear of God the dogs were friendly to him then and would not touch him. Then on the sixth day the emperor ordered his neck to be broken. Then suddenly a snow-white dove came flying from the prison, and it flew to heaven. And there came a very pleasant smell over the dead body, and also awe. And during the night a Christian woman collected the body and buried it reverently, and heavenly miracles took place near it afterwards.

6 November: Winnoc

221. On the sixth day of the month is the death of the abbot St Winnoc. He was the head of the monastery which across the English Channel is called Wormhout, and he was yet so humble that he would do all the tasks which for the other brothers were hard and strenuous. And eventually when he grew old and he could work no longer outside, he would do the grinding with his holy hands for the brothers [and] Christ's paupers, for their food. Then soon, when he went near the mill and put the grain in there, the mill ran by divine power, and the abbot closed the door and stood by the mill and chanted his prayers. Then in the end there was such an abundance of flour

swylc^u genihtsunnes meluwas^v ðæt ^why ðæt^w ealle wundredon hwonon^x þæt come. Ða sume dæge^y an ðara^z broðra locode in^a ðæt hus þurh^b an lytel ðyrel^b. Ða gestod seo cweorn sona ond se mon^c ablindode, ond hyne ða oðre^d swiðe afyrhte þanon læddon, ond he sægde^e þam broðrum þæs mynstres^f ðæt wundor þæt he ðær geseah. Ond ða oðre dæge onleat^g he wepende to ðæs abbodes^h fotum ond him bæd forgyfnisseⁱ. Ond ða gebletsode^j se abbot^k his eagan on^l Dryhtnes naman, ond he myhte sona^m geseon.

^u swyðlic C; ^v meluwas C; ^{w-w} hig þæs C; ^x hwanon C; ^y dæg C; ^z þæra C; ^a on C; ^{b-b} lytel þyrl C; ^c man C; ^d oðre men C; ^e sæde C; ^{f-f} þæs mynstres broðrum C; ^g aleat C; ^h abbudes C; ⁱ forgyfennysse C; ^j gesenode C; ^k abbud C; ^l þurh C; ^m eftsona C.

7 November: The Beginning of Winter

221a. On ðone seofopan^a dæg þæs monðes bið ^bwintres <fruma>^b. Se winter^c hafað tu^d ond hundnigontig^e ^fdaga, ond^f ðonne gongað^g ³⁶¹ þa seofon^h steorran upⁱ on æfen, ond on dægred^j on setl^k.

221a. ^a .vii. B, seofeðan C; ^{b-b} wintres B, wyntres fruma C; ^c F starts here; ^d twa C, F; ^e hundnigantig F; ^{f-f} daga F; ^g gongeð B with a suprascript Bd, gangað C, F; ^h .vii. B, seofon C, F; ⁱ upp F; ^j dægred C, F; ^k F breaks off after setl.

8 November: The Four Crowned Ones

222. On ðone eahtoðan^a dæg þæs monðes bið ðara^b martyra þrowung þe we nemnað on gewritum Quattuor Coronatorum^c, þæt is þara^d gesigefæstan³⁶² weras feower^e.³⁶³ Þara^f naman wæron Claudius, Castorius^g, Simfonianus^h, Nicostratus. Ðæt wæron feowereⁱ stancræftigan in^j Rome. Þær wæs samod^k sex^l hund^m cræftigenaⁿ ond ^otwa ond twentig^o, ond ^pnæron nane^p oðre him gelice. ^qHy gesened on^q ælce morgen heora^r iserngeloman^s, ond^t ðonne næron hy^u na tobrocene, ac hy^v grofon^w æghwylcne^x stan swa se casere geðohte. Ða wæs ^yðara cræftigena^y ^zon naman an^z Simplicius^a; ða lyfde^b se God<e>^c ³⁶⁴ ond fulwihte^d onfeng, ond ða siððan dyde he eall ðæt ða oðre dydon. Ða sealde ^eGod³⁶⁵ þissum^e ^ffif cræftegum^f maran gyfa^g þonne ðam oðrum. Ða wregdon ða oðre ^hcræftigan hy^h to ðam casere ond sægdonⁱ him þæt hy^j wæron Cristene, ond þæt hy^k þurh drycræft^l dydon ða cræftlican weorc, ^mfor ðe hy^m þa ⁿweorc senodonⁿ mid Cristes rodetaene. Ða yrsode se casere^o ond het hy^p cwide^q ³⁶⁶ ^rbelucan in^r leadenum^s cistum, ond ða weorpan ^tin flod^t. Ond ða æfter ^utwam ond feowertigum^u daga^v, sum cristenmon^w ateah ða cista^x up ^ymid þam lichoman^y ³⁶⁷ ond ^zasette in^z his hus, ond siððan wæron ^amonegu wundru^a ðurh ðas halgan weras geworden^b.

222. ^a ehtoðan C; ^b þæra haligra C; ^c coronatores C; ^d þa C; ^e feowere C; ^f þæra C; ^g and castorius C; ^h and symphonianus and C; ⁱ .iiii. B, feowere C; ^j on C; ^k samod ætgædere C; ^l .vi. B, syx C; ^m hundred C; ⁿ cræftigana C; ^{o-o} .xii. B, twa and hundteontig C; ^{p-p} ne wæron nænige C; ^{q-q} hig gesenodon C; ^r hyra C; ^s yrenan tol C; ^t om. C; ^u hig C; ^v hig C; ^w grofon B, He, C, grofen Ko; ^x æghilcne C; ^{y-y} þæra cræftigana C; ^{z-z} an on naman C; ^a symplius C; ^b gelyfde C; ^c goda B, Ko, gode Herz, on god C; ^d fulluhte C; ^{e-e} se casere þam C; ^{f-f} .v. cræftegum B, fif cræftigan C; ^g gyfe C; ^{h-h} cræftigan hig C; ⁱ sædon C; ^j hig C; ^k hig C; ^l þæt dreocræf C; ^{m-m} forþon ðe hig C; ⁿ⁻ⁿ tol and þa weorc gesenodon C; ^o casere wyð hig C; ^p hig C; ^q om. C; ^{r-r} belucan on C; ^s ledenum C; ^{t-t} on flod C; ^{u-u} .xlii. m B, twam and feowertygum C; ^v dagum C; ^w cristenman C, Cristen mon Ko; ^x cyste C; ^{y-y} om. C; ^{z-z} sette on C; ^{a-a} manege wundor C; ^b geworden C.

that they were all wondering from where that came. Then one day one of the brothers peered into the building through a little hole. Then the mill suddenly stood still and the man became blind, and the others led him away, very afraid, and he reported to the brothers of the monastery the miracle which he had seen there. And on the next day he bowed down weeping to the feet of the abbot and asked him for forgiveness. And then the abbot blessed his eyes in the name of the Lord, and suddenly he could see again.

7 November: The Beginning of Winter

221a. On the seventh day of the month is the beginning of winter. Winter is ninety-two days long, and at that time the Seven Stars [i.e. Pleiades] rise in the evening and set at dawn.

8 November: The Four Crowned Ones

222. On the eighth day of the month is the passion of the martyrs whom in literature we call *Quattuor Coronati*, that is the four crowned men. Their names were Claudius, Castorius, Symphorianus and Nicostratus. They were four stonemasons in Rome. Altogether there were 622 craftsmen, and nobody else was equal to them. Every morning they blessed their metal tools, and then they were never damaged, but they sculpted each stone as the emperor desired. Then one of the craftsmen was called Simplicius; then he believed in God and received baptism, and then afterwards he did everything which the others did. Then God gave these five craftsmen greater gifts than the others. Then the other craftsmen complained about them to the emperor and told him that they were Christians, and that they did the skilful jobs through witchcraft, because they blessed their work with the sign of Christ's cross. Then the emperor became annoyed and ordered them to be locked into leaden boxes, alive, and to be thrown into the river. And then after forty-two days, a Christian man pulled the boxes with the bodies out and took [them] home, and afterwards many miracles happened on account of these holy men.

11 November: Martin of Tours

223. On ðone endlyftan^a dæg þæs monðes bið^b Sancti Martines gewytennys þæs halgan bysceopes, þæs lichama resteð on þære mægðe þe ys nemned Gallea, and on þære ceastre Toronice þa we nemnað Turnum. Sancti Martynes æryste wundor wæs þæt hym com ongear an þearfende man nacod on cealdum wyntre. Ða togearf he hys scyccel on twa and þa hyne gesealde healfne þam þearfendum men, and myd healfum he hyne sylfne eft gegyrede. And þa þære ylcan nyht ætywde ure Dryhten hyne hym on þam ylcan gegyrlan þe he þam þearfendum men ær gesealde and cwæð: ‘Ongit nu þysne gegyrlan.’ And Sanctus Martinus aweahte þry men of deaðe þurh Crystes fultum, and he gecyste þone man þe wæs egeslice hreof, and he wæs sona hal. And an scyp wæs syncende on sæ for anum myclum storme; þa genemde þæra scypmanna an Sanctus Martynus and hyne bæd hylpes. Ða stylde se storm sona, and seo sæ wearð eft smylte, and hig comon gesunde to hyðe.

223. ^a .xi.n B, endlyftan C; ^b B breaks off after bið.

11 November: Mennas and Heliodorus

224. On þone ylcan dæg byð twegra haligra weras tyd þa wæron nemmede Sanctus Minas and Sanctus Eliodorus; þa wæron ærest caseres cempa, and hig gelyfdon eft on Cryst and for hym martyrdom þrowedon on Dioclitianus dagum þæs caseres. And se heretoga wæs nemned Pyrrus; he het hig beheafðian for Cristes geleafan.

15 November: Milus and Senneus

225. On þone fifeþan^a dæg þæs monðes byð þæs bysceopes tyd se wæs nemned Sanctus Mynus, and his diacones nama wæs Senneus. Ðes bysceop wæs acenned on þære ceastre þe ys nemned Drasythio, and on þære ceastre³⁶⁸ þe ys nemned Leila, and he gedyde mænig heofenlic wunder. He eode dryum^b fotum ofer wæter, and he geprowode martyrdom for Cryste on þære ceastre þe ys nemned Malþar. Ðær twegen arlease gebroðra hyne nyddon þæt he weorðode sunnan deofulgyld. Ða he þæt nolde, þa stycodon hig hyne myd hyra sperum, oðer foran oðer hyndan. Ða cwæð he to þam broðrum: ‘Tomorgen to þysse tyde yncer ægðer ofsl̥hð oðerne on þysse ylcan stowe, and hundas licciað eowre blod, and fugelas fretað incer flæsc, and yncer wif beoð on anum dæge wudewan.’ Ða gelamp þæt hig huntedon on mergen on þære ylcan stowe. Ða gearn sum hynd betweox þam gebroðrum, and hig sceoton hyra strælas to þære hynde on twa healfa tosomne, and þa becom þæs yldran stræl on þæs gingran ynnod, and þæs gyngan stræl on þæs yldran breost, and hig wæron sona deade on þære ylcan stowe þe hig ær þone Godes man slogon. And Sanctus Mylas ys bebyrged on þam tune þe ys nemned Malchan, and þær beoð mycele tacnu æt hys byrgenne.

225. ^a .xv. C; ^b g suprascript Ca, dryg’um Ko.

11 November: Martin of Tours

223. On the eleventh day of the month is the death of the holy bishop St Martin, whose body rests in the country which is called Gaul, and in the city of Turonica [i.e. Tours] which we call Turnum. St Martin's first miracle was that he came across a naked pauper in the cold winter. He then cut up his cloak in two and gave one half to the poor man, and with the other half he clothed himself again. And then in the same night our Lord appeared to him in the same coat which he had earlier given to the poor man and said: 'Recognise this coat now.' And St Martin revived three men from death with the help of Christ, and he kissed the man who had terrible leprosy, and he was healed on the spot. And a ship was sinking on the sea in a big storm; then one of the sailors invoked St Martin and asked him for help. Then the storm suddenly abated, and the sea was made calm again, and they returned safely to harbour.

11 November: Mennas and Heliodorus

224. On the same day is the feast of the two holy men who were called St Mennas and St Heliodorus; they were initially soldiers of the emperor, and later they believed in Christ and suffered martyrdom for him in the days of emperor Diocletian. And the officer was called Pyrrhus; he ordered them to be beheaded for Christ's faith.

15 November: Milus and Senneus

225. On the fifteenth day of the month is the feast of the bishop who was called St Milus, and his deacon's name was Senneus. This bishop was born in the city which is called Razichitae, and in the city called Ila, and he performed many heavenly miracles. He walked over water with dry feet, and he suffered martyrdom for Christ in the city called Maheldagdar. Two evil brothers forced him there to worship an idol of the sun. When he refused, they stabbed him with their spears, one from the front and one from behind. Then he said to the brothers: 'At this time tomorrow each one of you will kill the other in this same place, and dogs will lap your blood, and birds will pick at your flesh, and your wives will become widows in a single day.' Then it happened that they were hunting in the morning in the same area. Then a hind ran between the brothers, and they shot their arrows at the hind from both sides at the same time, and the arrow of the older brother went into the younger one's stomach, and the arrow of the younger brother went into older one's chest, and they died immediately in the same place where they had earlier killed the man of God. And St Milus is buried in the town which is called Malchan, and there great miracles happen at his grave.

17 November: Hild

226. On þone seofenteoðan dæg þæs monðes byð þære halgan abbudessan gewytenys on Brytene þære nama wæs Sancta Hylda; heo wæs seo æryste tymbrend þæs mynstres þe ys nemned Steorneshealh. Hyre fæder nama wæs Hereric and hyre moder nama wæs Bregoswyð; and þære meder wæs on slæpe ætywed, þa heo myd þam bearne wæs, þæt hyre man stunge ane syle on þone bosum and seo ongunne scynan ofer ealle Brytene; þæt tacnode þone hlysan þære fæmnan halignysse. And Sancta Hylda wæs ^aþry and þrytig^a geara on læwedum hade and þry and þrytig geara under haligryfte^b, and heo þa gewat to Cryste. And hyre Godes þeowa sum geseah hu en<g>las^c ³⁶⁹ hyre gast to heofenum læddon, and heo glytenode on þæra engla mydle swa scynende sunne oððe nigslycod hrægel. And seo ylce Godes þeowen gehyrde, on þa ylcen tyd þa heo gewat, wundorlicre bellan sweg on þære lyfte, and heo geseah eac þæt englas hofon up ongean hyre gast swyðe mycle and wundorlice Crystes rode, and seo scean swa heofenes tungol. And myd swylcere blysse Sancta Hyldan gast wæs gelæded on heofenas cyneþrym, þær heo nu a butan ende gesyð urne Dryhten, þæs wyllan heo ær fremede þa hwyle heo on lyfe wunode on hyre lichaman.

226. ^{a-a} .xxxiii. C; ^b halig ryfte Ko; ^c enlas C, en<g>las Co, Ko, englas He.

22 November: Cecilia

227. On þone ^atwā and twentigopā^a dæg þæs monðes byð Sancta Cecilian þrowung þære halgan fæmnan; seo wæs on hyre geogoðe æðelum were beweddod, and se wæs hæðen and heo wæs Cristen. Heo wæs gegyred myd hæran æt hyre lichaman, and onufan þære hæran heo wæs gegyred myd ^bgolde awefenum^b hrægelum. And on þære nyhte þa heo wæs ingelæded on þone brydbur, þa sæde heo þam^c brydguman þæt heo gesawe engel of heofenum and se wolde hyne slea myd færdeaðe, gif he hyre æfre onhryne myd unclænre lufon. Þa gelærde heo þone brydguman þæt he onfeng fullwyhte and on God gelyfde. Þa he gefullod wæs and yneode on þone brydbur, þa stod se engel big hyre myd scynendum fyðerum and hæfde twegen beagas on hys handa þa glsnodon hwylum swa rosan blōsman, hwylum swa lilian blōsman. And þa sealde he oðerne þæra beaga þære fæmnan and oðerne þam brydguman and cwæð: ‘Healdað ge þas beagas myd clænlicum dædum, forþam ðe ic hig brohte ync of Godes neorxnawange.’ Þeos fæmne geþrowode martyrdom for Cryste. Almatheus³⁷⁰ hatte Romeburge gerefa, he nydde hig þæt heo Cryste wyðsoce. Þa heo þæt ne geþafode, þa het he hig belucan on byrnendum baðe, on þam heo wæs dæg and nyht, swa³⁷¹ heo na ne geswætte. Þa eode hyre se cwellere to myd sweorde, and he hig sloh þrywa myd þam sweorde, and he ne myhte hyre þæt heafod ^dof aslean^d, ac heo gebæd hig to þam papan se wæs haten Urbanus,³⁷² and þa beforan þam papan heo todælde eall þæt hyre wæs and him gesealde and cwæð to hym: ‘Þyssa þreora daga fæc ic me abæd æt Dryhtne þæt ic þe þys sealde, þæt ðu gehalgie myn hus to cyrcan.’ And heo þa onsende hyre gast to Gode.

227. ^{a-a} .xxii. C; ^{b-b} goldeawefenum Ko, golde awefenum He; ^c suprascript Ca; ^{d-d} ofaslean Ko, of aslean He.

17 November: Hild

226. On the seventeenth day of the month is the death of the holy abbess in Britain whose name was St Hild; she was the first constructor of the monastery which is called Streoneshealh [i.e. Whitby]. Her father's name was Hereric and her mother's name was Bregoswith; and it had been revealed to the mother in her sleep, when she was with child, that a piece of jewellery would be pinned to her chest and it would begin to shine over the whole of Britain; that signified the fame of the virgin's sanctity. And St Hild lived for thirty-three years as a laywoman, and for thirty-three years after taking the veil, and she then migrated to Christ. And one of her servants of God saw how angels took her soul to heaven, and it shone amid the angels like the bright sun or a new dress. And the same maid of God heard, at the same time as she died, the noise of a beautiful bell in the air, and she also saw that angels lifted up towards her soul a very large and marvellous Christian cross, and it shone like a star in the sky. And with such honour St Hild's soul was led into the royal majesty of heaven, where she can now look at our Lord always without end, whose will she had accomplished previously while she was alive in her body.

22 November: Cecilia

227. On the twenty-second day of the month is the passion of the holy virgin St Cecilia; in her youth she was betrothed to a nobleman, and he was a pagan; she was a Christian. She was dressed in haircloth next to her body, and over the haircloth she was dressed in clothes of woven gold. And on the night when she was brought into the marital bedroom, she told her husband that she could see an angel from heaven, and he would kill him on the spot, if he were ever to touch her for unchaste love. She then taught her husband so that he received baptism and believed in God. When he had been baptised and walked into the bedroom, the angel stood by her with shiny wings and had two crowns in his hand which glistened sometimes like the blossoms of the rose, sometimes like the blossoms of the lily. And he gave one of the crowns to the virgin and the other to the husband and said: 'Preserve these crowns with chaste behaviour, because I brought them to you both from God's paradise.' This virgin suffered martyrdom for Christ. Almatheus was the name of the governor of the city of Rome; he forced her to renounce Christ. When she refused, he ordered her to be locked into a scalding bath, in which she was one day and one night, and she never even sweated. Then the executioner came at her with a sword, and he hit her three times with the sword, and could not cut her head off, but she appealed to the pope who was called Urban, and in front of the pope she handed out all that she owned and gave it to him and said to him: 'The reprieve of the last three days I obtained by praying to the Lord so that I might give you this, so that you might consecrate my house as a church.' And she then sent her spirit to God.

23 November: Pope Clement I

228. On ðone þreo and twentigoðan dæg þæs monðes byð Sancti Clementis tyd þæs papan, þone Sanctus Petrus sylf gehalgode to papan and hym sealde þa ylcan myhte þe Dryhten Cryst hym sealde, þæt h<e>^a heofna rices cægan and helle gewæld ahte. Þar þes Clementes gedyde þurh hys gebed þæt of þære eorðan wæter ^bupp arm^b þær ær nænig wylm ne wæs. And Traianus se casere onsende hys heretogan, se wæs on naman Aufidianus, and se nydde þysne Clementem þæt he Cryste wiðsoce; þa ne myhte he hyne oncyrran. Þa het he hym gebyndan anne ancran on hys sweoran and hyne forsendan on sæ. Þa stodon Crystene men on þam waroðe and weopon, and þa adruwode seo sæ þrytig^c ³⁷³ mila. Þa eode þæt Crystene folc on þa sæ, and hig gemytton þær stænen hus fram Dryhtne gegearwod, on þam wæs geseted Clementes lichama on stænenre earce, and se ancra þær wæs ^dbig geseted^d, myd þam he wæs ær on þa <sæ>^e ³⁷⁴ sended. And æghwylce geare syððan æt hys tyde se sæ gearwode drigne syðfæt seofen dagas to cumendum mannum to hys cyrcan^f. Seo cyrce ys on þrym mylum fram þære eorðan on þære sæ, and heo ys on easteweardre Ralia³⁷⁵ mægðe. Þær hwylon sum wyf on þære cyrcan ofergeat hyre cyld slæpende, and seo sæ fleow ymbe þa cyrcan. Þa æfter gearas fæce, þa þæt folc eft þyder com to Clementes tyde, þa gemitton hig þæt cyld lyfigende and slapende on þære cyrcan, and hyt ferde myd hys meder.

228. ^a h C, h<e> Co, Ko, englas Herz; ^{b-b} uppam Ko, upp arm Herz; ^c .xxx C; ^{d-d} biggeseted Ko, big geseted Herz; ^e om. C; ^f r suprascript Ca.

23 November: Felicity

229. On þone ylcan dæg byð þære halgan wudewan gemynd þære nama ys Felicita, seo þrowode for Cryste myd hyre seofon sunum. Heo gelærde þa hyre suna to Godes geleafan, and heo acende hyg Gode myd gaste, þa ðe heo myd lichaman on myddangearde gebær. Þeos wyduwe ys mare þonne martyre;³⁷⁶ heo onsende hyre seofen suna to heofena rice; swa oft heo wæs dead beforan hyre sylfre. Heo ondred þæt gif þa suna ofer hig lyfodon, and heo wæs fægnigende þa hig swulton. Heo wyscte þæt heo nanne æfter hyre ne forlete, þe læs³⁷⁷ gif hyra hwylc wære hyre oferstealla, þæt se ne myhte on heofenum beon hyre efigemæcca.

24 November: Chrysogonus

230. On þone feower and twentygoðan dæg þæs monðes byð Sancti Crissogones tyd and þrowung, se wæs beorht myd eorðlicere æðelnysse and wundorlicra on godcundre snytro. Þam Crissogone Deoclitianus se casere gehet ealdordomes medomnysse, gif he wolde forlætan Crystes geleafan. Þa cwæð he to þam casere: 'Ic aworpe þa myht fram me þe me fram þe gehaten ys, swa þæt lam þe ic myd mynum fotum ^aon trede^a.' Ða het se casere hyne beheafðian, and weorpan þone lichaman and þæt heafod on sæ. And þa sum halig mæssepreost feng to þam lichaman þe þar

230. ^{a-a} ontrede Ko, on trede Herz;

23 November: Pope Clement I

228. On the twenty-third day of the month is the feast of the pope St Clement, whom St Peter himself consecrated as pope and whom he gave the same power that the Lord Christ had given him, so that he might have the keys of the heavenly kingdom and power over hell. Through his prayer this Clement caused water to well up from the earth where before there had been no spring. And the emperor Trajan sent his general, who was called Aufidianus, and he forced this Clement to renounce Christ; then he could not change his mind. Then he ordered an anchor to be tied to his neck and him to be thrown into the sea. Then Christians stood on the shore and wept, and then the sea dried up for thirty miles. Then the Christians walked out into the sea, and there they found a stone house made ready by the Lord, in which Clement's body had been placed in a stone sarcophagus, and the anchor, with which he had earlier been thrown into it [i.e. the sea], was placed nearby. And each year since then on his feastday the sea has allowed dry passage for seven days for visitors coming to his church. The church is three miles into the sea from the land, and it is in the eastern part of the country of [?Italy]. Once a woman forgot her sleeping child in the church, and the sea flowed around the church. Then after a year had passed, when the people arrived there on Clement's feastday, they found the child alive and sleeping in the church, and it went away with its mother.

23 November: Felicity

229. On the same day is the commemoration of the holy widow whose name is Felicity, who suffered for Christ with her seven sons. She brought up her sons in God's faith, and she brought them forth to God in spirit when she gave birth to them in body on earth. This widow is greater than a martyr; she sent her seven sons to the kingdom of heaven; she died as many times, before [she died] herself. She feared that her sons might survive her, and was glad when they died. She wished that she would leave none behind her, so as to avoid a situation where, if one of them was to survive her, he would not be her equal in heaven.

24 November: Chrysogonus

230. On the twenty-fourth day of the month is the feast and passion of St Chrysogonus, who shone with his secular nobility and was even more amazing in his religious wisdom. The emperor Diocletian promised the dignity of a high office to Chrysogonus, if he was to renounce the Christian faith. Then he said to the emperor: 'I cast off the power from me which you have promised me, like the mud on which I walk with my feet.' Then the emperor ordered him to be beheaded, and the body and the head to be thrown into the sea. And a holy priest then got hold of the body which

aworpen wæs to þam waroðe, and he hyne arweorðlice bebyrigde. And eft þurh Godes ætywednesse he funde þæt heafod þær hyt seo sæ ^bup wearp^b, and he þæt ða bær and alede hyt to þam lichaman.

^{b-b} upwearp Ko, He.

28 November: Saturninus

231. On þone ehta and twentygoðan dæg þæs monðes byð þæs bysceopes þrowung Sancti Saturnini; se wæs on þære ceastre þe ys nemned Polosane, and þa for þæs bysceopes halignysse geswigdon eall þa deofolgyld þe hig ær ^a<on> þære ceastre^a ³⁷⁸ beeodon. And þa syððan forþam yrsodon þa hæðenan ceastergewaran^b wyð hyne, and gebundon þone halgan bysceop be þam fotum on sumne fearr, and þone gegremedon þæt he hleop on unsmeðe eorðan and þam bysceope þæt heafod tobeot, and ealle hys lymu wæron tosyltene. And he þa Criste hys sawle ageaf, and twa Crystene wyf ahyddon þone lichaman under myclum stangefælle, ^coð þæt^c ðæra bysceopa sum, þe hys æfterfyligend wæs, getymbrede fægere cyrcan and on þa þone lichaman gesette.

231. ^{a-a} þære ceastre B, Ko, <on> þære ceastre Herz, ^b ceaster suprascript Ca; ^{c-c} oðþæt Ko.

28 November: Chrysanthus and Daria

232. On þone ylcen dæg byð Sancti Crisantes tyd þæs æðelan weres; þone hys yldran befæston on hys cnhythade to Alexandria ceastre sumum woruldwysan men þæt he æt þam leornode þa seofon cræftas on þam beoð gemeted ealle weoruldwysdomas, þæt ys ærest arithmetica, þæt ys þonne rymcræft, and astraloia, þæt ys þonne tungolcræft, and astronomia, þæt ys tungla gang, and geometrica, þæt ys eorðgemet, and musica, þæt ys dreamcræft, and m<ech>anica^a, þæt y<s>^b weoruldweworces cræft, and medicina, þæt ys læcedomes cræft. Þa he þas cræftas ealle hæfde þurhsmæde, þa com he to sumum mæssepreoste; þa lærde se hyne godcunde gewrytu. Þa forlet he þa woruldgewrytu and lufode þa godcundan gewritu and onfeng fulwyhte and Gode þeowode on clænnysse. Þa he þa wæs on þære iugoðe, þa ongunnon hys yldran hyne lapan to brydþyngum. Þa wyðsoc he þam. Þa het se fæder gefrætewian sum hus myd mycelum fægernyssum, and het beran on þæt hus manegra cynna symbel, and het þone cnhyt lædan on þæt hus, and het fif mædenu swyðe geglengede gangan on þæt hus. Þa onhyld se halga cnhyt hys ansyne ondune and nolde hig na geseon þe ma ðe fif næddran crupon on þæt hus. And þa sona eode slæp on þa mædenu, and hig slepon dæg and nyht, swa lange swa hig on þam huse wæron. Þa het se fæder hym gekædan to swyðe gleawe³⁷⁹, seo wæs gefrætwod myd golde and myd gymmum, þæt seo sceolde hys geþoht oncyrran; þære nama wæs Darie. Þa gelærde he þa to Crystes geleafan, and hig lyfedon hym þa samod on clænnysse, and samod hyra lyf geendodon on martyrdome, and samod restað on anre byrgenne and þa gastas samod gefeoð on anum wuldre, and God dyde þurh hig manege wundru, ge þurh lifigende ge þurh forðfarene.

232. ^a mthanica C; ^b y C; ^c .v. C.

had been washed up ashore there, and he buried him honourably. And later through a revelation from God he found the head where the sea had washed it up, and he then took it and put it next to the body.

28 November: Saturninus

231. On the twenty-eighth day of the month is the passion of the bishop St Saturninus; he lived in the city which is called Tolosa [i.e. Toulouse], and then because of the bishop's sanctity all the pagan idols which they had previously worshipped in that city became silent. And then for that reason the pagan townspeople became annoyed with him, and tied the holy bishop to a bull by his feet, and made it wild so that it ran over hard ground and smashed the bishop's skull, and all his limbs were torn to pieces. And he then gave up the ghost to Christ, and two Christian women hid the body under a pile of rubble, until one of the bishops, who was his successor, built an attractive church and placed the body in it.

28 November: Chrysanthus and Daria

232. On the same day is the feast of the nobleman St Chrysanthus; his parents handed him over in his childhood to the city of Alexandria to a scholar so that he might learn from him the seven arts in which all the worldly knowledge can be found, that is first arithmetic (that is the science of numbers), and astrology (that is the science of the stars), and astronomy (that is the movement of the stars), and geometry (that is land measurement), and music (that is the science of harmony), and mechanics (that is the science of physical processes), and medicine (that is the science of healing). When he studied all these subjects thoroughly, he came to a priest; then he taught him Christian scripture. Then he abandoned the secular books and came to love spiritual literature and received baptism and served God in celibacy. When he became a young man, his parents tried to get him interested in marriage. Then he resisted. Then his father ordered a house to be done up with many luxuries, and ordered all sorts of delicacies to be brought into the house and ordered the boy to be brought into the house, and ordered five very dressed-up girls to go into the house. Then the holy boy turned his face down, and wanted to look at them no more than as if five snakes had crept into the house. And then straightaway the girls went to sleep, and they slept day and night, for as long as they were in the house. Then his father ordered him to be taken to a very wise [woman], who was dressed up with gold and with jewels, so that she might change his mind; her name was Daria. Then he educated her about the Christian faith, and then they lived together in celibacy, and ended their life together, and rest together in one tomb and the souls rejoice together in one glory, and God performed many miracles through them, both when they were alive and when they were dead.

30 November: Andrew

233. On þone þryttygoðan dæg þæs monðes byð Sancte Andreas tyd þæs apostoles. He wæs Sancte Petres broðer, and he wæs se æresta Dryhtnes þegen, and he ys cweden se wlytega Dryhtnes þegen, forþam ðe he wæs wlitig on lichaman and he wæs wlitig on mode. And æfter Cristes upastigennysse he gecyrde twa mægða to Godes geleafan, þa wæron þus genemned: Scyððiam þa mægðe and Achaiam þa mægðe. And on Patria þære ceastre he wæs ahangen on rode, and myd mycele leohte he onsende hys gast to Gode. And Egeas se ealdorman se þe hyne het ahon, þyg ylcan dæge he wæs fram deofle forbroden and he sweolt. And þæs Egeas broðor, se wæs on naman Strathles, and Egeas wif, þære nama wæs Maximille, hig bebyrigdon Andreas lichaman myd wrytgemengnyssum and myd swetum stencum. And on Constantinus dagum³⁸⁰ þæs caseres, Andreas lic wæs þanon alæd on þa ceastre þe ys nemned Constantinopolim.

The End of November

233a. Þonne se monað byð geendod þe we nemnað Blodmonað³⁸¹, þonne byð seo nyht syxtyne^a tyda lang, and se dæg ehta^b tyda.

233a. ^a.xvi. C; ^b.viii. C.

The Beginning of December

233b. On þam twelftan monðe on geare byð an and þrytig^a daga. Se monað ys nemned on Leden Decembris, and on ure geþeode se Ærra Geola. Forþam þa monðas twegen syndon nemde anum naman, oðer se Ærra Geola, oðer se Æftera, forþan ðe hyra oðer ganged beforan þæra sunnan ær þon ðe heo cyrre hig to þæs dæges lenge, oðer æfter.

233b. ^a.xxx. C.

10 December: Eulalia

234. On þone teoðan dæg þæs monðes byð Sancta Eulalian þrowung þære fæmnan, seo wæs on þære mægðe þe ys nemned Hispania^a, and on þære ceastre þe ys nemned Barcilona. Seo fæmne wæs þrytyne^b geare þa Datianus³⁸² se gerefa ferde on þa ceastre Crystene men to nydanne fram Crystes geleafan. Þa eode þæt mæden hym ongean and cwæð: 'Þu Godes feond, tohwan gangest þu on þas burh? And tohwan ehtst þu Crystenra manna? And tohwon tylast þu þæt ðu forleose Godes fæmnan?' Þa yrsode he and gebealh hyne, and het hig aðenian on yren bed and hig begeotan myd weallende leade, and hyre þæt ne geeglode. Þa het he hig don on fyrenne ofen, þa ne gederede hyre þæt. Þa het he hys leasere hig behamelian, and hig þa nacode geunarian, þa cwæð heo: 'Ic wat for hwæne ic þys þrowige, efne for Cryst.' Þa het he hig lædan to beheafdinge, þa cwæð heo to hym: 'Ic cume eft on domesdæg and þe þonne wrege beforan Crystes þrymsetle, and þu þonne ongitst þu myne ansyne.' And sona swa hig man heafðode, þa com þær fæger culfre of þam lichaman and fleah

30 November: Andrew

233. On the thirtieth day of the month is the feast of the apostle St Andrew. He was the brother of St Peter, and he was the first of the Lord's disciples, and he is called the beautiful disciple of the Lord, because he was handsome in his physique and had a beautiful mind. And after Christ's ascension he converted two provinces to God's religion, which were called as follows: the province of Scythia and the province of Achaea. And in the city of Patras he was hanged on the cross, and with much light he gave up the ghost to God. And the governor Egeas, who had ordered him to be hanged, on the same day he was torn to pieces by a devil and he died. And the brother of Egeas, who was called Stratocles, and the wife of Egeas, whose name was Maximilla — they buried Andrew's body with various spices and sweet perfumes. And in the days of the emperor [Constantius], Andrew's body was taken from there into the city called Constantinople.

The End of November

233a. When the month which we call Blodmonað ['Sacrifice Month'] comes to an end, the night is sixteen hours long and the day eight hours.

The Beginning of December

233b. There are thirty-one days in the twelfth month of the year. In Latin that month is called *December*, and in our language 'Ærra Geola' [The First Month of Yule]. The reason why the two months are called by one name, 'Ærra Geola' the one and 'Æftera Geola' the other, is because the one precedes the point where the sun turns to lengthening the day again, the other one follows it.

10 December: Eulalia

234. On the tenth day of the month is the passion of the virgin St Eulalia, who lived in the country which is called Spain, and in the city which is called Barcelona. The virgin was thirteen years old when the governor Datianus came to the city to force the Christians away from Christianity. Then the girl walked up to him and said: 'You enemy of God, why do you come into this city? And why do you persecute Christian men? And why do you try to destroy God's virgins?' Then he became angry and lost his temper, and ordered her to be tied to an iron rack and [ordered] her to be covered with boiling lead, and it did not torment her. When he ordered her to be put into a hot oven, that did not harm her. When he commanded his guard to mutilate her and to dishonour her naked, she said: 'I know for whom I suffer this, namely for Christ.' When he ordered her to be led to her beheading, she said to him: 'I will come back on Doomsday and will then accuse you in front of Christ's throne of glory, and then you will see my face.' And as soon as she had been beheaded, a beautiful dove came

ymbe þone lychaman and hyne freode³⁸³, and þa fleah to heofenum. And hyre lychama resteð on Barcilonia ceastre.

234. ^a i suprascript in later hand; ^b .xiii. C.

13 December: Lucy

235. On þone þryteopan^a dæg þæs monðes byð Sancta Lucian tyd þære æðelan fæmnan, seo wæs on þære mægðe þe ys nemned Sicilia mægðe, and on þære ceastre þe ys nemned Siracusana. Ða þreatode hig þære mægðe ealdorman, se wæs on naman Fascassius, myd myclum wytum to deofolgyldum and cwæð hyre to: ‘Gif þu nelt forlætan þone Crystes geleafan, ic þe hate lædan to forlegeswifa huse and þe ðær bysmrian.’ Ða cwæð heo: ‘Nys me þynes weales hæmed næfre þe leofre þe me nædre tosylte.’ Ða gesealde he þa fæmnan his leaserum and cwæð: ‘Bysmriað hig, ^boð þæt^b heo dead sig.’ Ða hig þa woldon hig lædan, þa ne myhton hig nahwyder hig onstyrian. Ða eodon heora manege of þæs ealdormannes þenungwerode; sume sceufon, sume tugon and swyðe swætton, ^coð þæt^c hig geteorode wæron, and seo Godes fæmne hwæðre stod. Ða brudon hig rapas on hyre handa and on hyre fæt, and hig tugon myd þam, and hig ne myhton hig þa git anne fotlast furður ateon. Ða het se wælgrymma^d ealdorman hig myd sweorde wundian on þone ymoð, and þa cwæð heo to þam Crysten mannum þe hyre ymbestodon: ‘Þære tyde ys neah þæt Godes cyrce hafað sybbe on eorðan and Crystene men. And Dioclitianus, se hæðena casere þe nu rixað, byð of hys rice aworpen, and Maximianus his gerefa byð todæge dead. And ic beo eower þyngere to Gode, gif ge habbað Godes geleafan and hys wyllan doð.’ And se ealdorman þe hig wundian het beforan hyre eagum wæs gebunden myd ysenum racenteagum and wæs gelæded to Rome, and eall Romana dugoð hyne gedemde to deaðe. And he wæs þær heafde beheawen, and hys þæt synnige blod wæs agoten on þa wrace hyre þæs unsceððian blodes. And Sancta Lucian ær ne gewat, ær hyre com to Godes sacerd and hyre gesealde husl, and heo þa hyre to Gode gebæd and hyre gast ageaf.

235. ^a .xiii. C; ^{b-b} oðþæt Ko; ^{c-c} oðþæt Ko; ^d wæl suprascript Ca.

13 December: Ursicinus

236. On þone ylcan dæg byð þæs læces tyd Sancti Ursicine, se wæs on Rauenna þære ceastre. Ða nydde Paulinus se dema hyne þæt he sceolde Crystes geleafan forlætan oððe beon beheafðod. Ða hyne man lædde to þære beheafðinge, þa getweode hyne on hys mode, and wolde gecyrran to þam deofolgyldum. Ða clypode sum Crysten man and cwæð: ‘Ursicine, ær þu hældest oðre men, and nu þu wundast þe sylfne.’ And þa gehreow hym þæt hyne æfre swa on hys gepohte getweode, and he geprowode martyrdom for Cryste, and Gode ageaf þone deorwyrðan gym þone þe deofol wolde gereafian, þæt ys seo halige sawl.

from the body and flew around the body and touched it gently and then flew to heaven. And her body rests in the city of Barcelona.

13 December: Lucy

235. On the thirteenth day of the month is the feast of the noble virgin St Lucy, who lived in the province which is called Sicily, and in the city which is called Syracuse. Then the country's governor, whose name was Paschasius, forced her with severe torments into devil-worship and said to her: 'If you do not want to abandon the Christian faith, I will order you to be taken to a house of prostitutes and [order] you to be dishonoured there.' Then she said: 'Sex with your slave is no more attractive to me than that a snake should bite me.' Then he gave the virgin to his guards and said: 'Dishonour her, until she is dead.' When they wanted to take her away, they could not move her in any direction. Then many of them from the governor's household came; some pushed, some pulled and tried very hard, until they were tired, and the virgin of God stood still. Then they tied ropes to her hands and her feet, and they pulled with those, and still they could not move her one foot further. Then the bloodthirsty governor ordered her to be stabbed in the stomach with a sword, and she said to the Christians who stood near her: 'It is time for God's church and Christians to have peace on earth. And Diocletian, the pagan emperor who now rules, will be thrown out of his empire, and Maximian his governor will die today. And I will be your intercessor with God, if you have God's faith and perform his will.' And the governor who had ordered her to be stabbed was tied up before her eyes with iron chains and was led to Rome, and the whole Roman senate sentenced him to death. And he then was beheaded, and his sinful blood was shed in punishment for her innocent blood. And St Lucy did not pass away before God's priest came to her and gave her the Eucharist, and she then prayed to God and gave up the ghost.

13 December: Ursicinus

236. On the same day is the feast of the doctor St Ursicinus, who lived in the city of Ravenna. Then the judge Paulinus forced him to abandon Christ's faith or to be beheaded. When they led him to the execution, he hesitated in his mind, and wanted to revert to devil-worship. Then a Christian shouted and said: 'Ursicinus, previously you healed others, and now you hurt yourself.' And then he regretted that he had ever doubted in his mind like that, and he suffered martyrdom for Christ, and gave the precious jewel to God which the devil had wanted to steal, that is the holy soul.

14 December: Higeald

237. On þone feowerteoðan dæg þæs monðes byð Sancte Hygebaldes gewytennys þæs halgan abbudes, þæs lichama resteð on Lyndesse mægðe. Be þam wrat Beda se leornere on Angelcynnes bocum þæt he wære haliges lyfes and swiðe clænes.

21 December: Thomas

238. On þone ^aan and twentigþan^a dæg þæs monðes byð Sancte Thomas tyd þæs apostoles, se wæs on Grecisc nemned Didimus and on Romanisc Geminus, þæt ys on ure gepeode getwyn. Forþam he wæs swa geciged, forþam ðe he wæs urum Hælende gelic on menniscra onsyne. And æfter Crystes upastigennysse he gelærde monige þeode to Crystes geleafan: Parðwara^b and Medware and Persware and Hyrcanas and Bactrianas and twa Indea mægðe. And he þurhferde hæðenre þeode eorð<an>^c³⁸⁴ and myddangeardes eastdæl, and myd Indeum he getymbrede hyra cyninges healle on heofenum, se wæs on naman Gundaforus. And þæt geseah þæs cyninges broðor, þæs sawl wæs on heofenas gelæded myd Godes englum, þæt seo heall wæs getymbred ynnan and utan myd grenum and myd hæwenum and myd hwytum,³⁸⁵ and se wæs eft lyfigende on eorðan, se ðe sæde þæt hyt wære þus getymbred on heofenum. Ac on oðre Indea mægðe Mygdæg se cyning and hys ealdorman, se wæs on naman Caritius, he nydde þysne Thomum þæt he weorðode sunnan deofolgyld. Þær wæs þære sunnan anlycnys geworht of golde, and heo wæs on gyldenum scryðe^d³⁸⁶, and æt þam wæron gyldene hors, and on þam wæron þa wealdleðer swa ^eup getiged^e³⁸⁷ swa swa hig urnon to heofenum up. Þa þome þæder ineode, þa eode þær egeslic deoful ut of þam goldgeweorce and stod beforan hym, and þæt goldgeweorc eall todreas, swa swa weax gemylt æt fyre. Þa þæra hæðenra bysceopa sum ofsloh þone Crystes þegen, and gewrytu secgað hwylum þæt he wære myd sweorde þurhstungen, hwylum hig secgað þæt he wære myd sperum ofsticod. He þrowode in Calamina on Indea ceastre, and hys lichama wæs alæded of Indeum on þa ceastre þe ys nemned Edyssa. Þær he³⁸⁸ ys geseted on sylfrene cyste, and seo hangað on sylfrenum racenteagum. Ne mæg þær nænig gedwolman lyfian on þære ceastre, ne nænig þæra þe deofolgyld begangað, ne næfre syððan ne myhton ælreorde þeode hergian on þa ceastre.

238. ^{a-a} .xxi. C; ^b Warðwara Ko, Parðwara Herz, difference between p and w slight in this hand, but still discernible; ^c eorð C, Ko, eard Herz; ^d scryð Ko, scryde He; ^{e-e} upgetiged Ko.

14 December: Higeald

237. On the fourteenth day of the month is the departure of the holy abbot St Higeald, whose body rests in the province of Lindsey. Bede the scholar wrote about him in the books about the English that he led a holy and very chaste life.

21 December: Thomas

238. On the twenty-first day of the month is the feast of the apostle St Thomas, who in Greek was called Didymus and in Latin Geminus, that is 'twin' in our language. The reason why he was called that is that he was similar in physical appearance to our Saviour. And after Christ's ascension he instructed many nations in Christ's faith: the Parthians and the Medes and the Persians and Hyrcanians and Bactrians and two Indian nations. And he travelled through the lands of pagan people and the eastern part of the world, and in India he built their king's hall in heaven, whose name was Gundaphorus. And the king's brother saw that, whose soul was led to heaven with God's angels, that the hall was built inside and outside with green [stones] and purple ones and white ones, and he was alive again on earth, who said that it was built like that in heaven. And in another Indian country King Mygdeus and his governor, whose name was Caritius, he forced this Thomas to worship the devil-idol of the sun. There was a sun's image made of gold, and it was in a golden chariot, and there were golden horses in front of it, and their reins were tied up in such a way, as if they were going to run up to heaven. When Thomas went in there, a horrible devil came out from the golden structure there and stood before him, and the golden structure completely disintegrated, just as wax melts near a fire. One of the pagan bishops then killed the servant of Christ, and the texts sometimes say that he was stabbed with a sword, sometimes they say that he was stabbed with spears. He suffered in the city of Calamina in India, and his body was transported from India to the city which is called Edessa. There it is placed in a silver reliquary, and that hangs from silver chains. No heretic can live in that city there, nor any of those who practice devil-worship, nor could ever since then any foreign nations sack the city.

Commentary

Each of the entries below comments on a particular text section, and consists of three parts. The first aims to summarise the sources of each section and comment on the presumed composition; the second provides notes on specific passages and points of difficulty; the third gives a summary bibliography. Within the bibliography, items are ordered according to the extent to which they comment on the entire text section: more wide-ranging items are listed first, and are followed by items commenting on more detailed aspects. The term 'source' is used to refer to texts which the martyrologist could have accessed directly or indirectly (in the latter case as an antecedent source, that is, excerpted or quoted from an otherwise unidentified intermediary text).

The notes below are not intended to provide comprehensive biographical information on the saints themselves; this can be found in the standard dictionaries of saints, for example Farmer, *The Oxford Dictionary of Saints*, John and Attwater, *The Penguin Dictionary of Saints*, Kelly, *The Oxford Dictionary of Popes*, or easily accessible electronic tools, such as the *Catholic Encyclopedia*. More detailed biographical, literary and historical information on each saint can also be found in Whatley, 'Acta Sanctorum', Blair, 'A Handlist of Anglo-Saxon Saints', and Caraffa, ed., *Bibliotheca Sanctorum*. Overlap between the feasts of the *Old English Martyrology* and other martyrologies and Anglo-Saxon calendars is presented in user-friendly tables in Kotzor, I, 290–300 and 302–11, together with the relevant bibliographical details of such comparative material. I have here followed Kotzor's classification of overlapping commemorations in Bede, *Martyrologium* as B (narrative entry), B I (short entry, manuscripts of group I), or B II (short entry, manuscripts of group II), for which see Kotzor, I, 290.

1. The Birth of Christ: 25 December; commemorated in the *Calendar of Willibrord* and Bede, *Martyrologium* (B II). The details of the birth and the angel's appearance to the shepherds are probably derived from Adomnán, *De locis sanctis*, 2.2.2–5, and 2.6.8–12, and Luke 2.8–14. The specified age of the world has several parallels, e.g. Bede, *De temporibus*, 22.3–4, or Orosius, *Historiae aduersum paganos*, 1.1.5–6. The ultimate (but not direct) source for the portents described is Livy; a number of later collectors of Livian prodigies provide analogues: Iulius Obsequens, *De prodigiis*, 14, 26, 32, 54, Orosius, *Historiae aduersum paganos*, 4.5.2, 5.6.3, 5.18.3–5, and Patrick of Dublin, *De signis et prodigiis*, 11–16. Several of these and other analogues are historiographic or annalistic in type and assign the portents to given years in world history, but, as Hall shows, the connection of Livian portents with the Nativity also has parallels in the homiletic genre, namely in a number of Christmas sermons. The martyrologist probably drew on an (unknown) list of portents similar to the analogues, perhaps most likely contained in a homiletic text. The link which is made between the portents and the virgin's purity has not been sourced in detail, but could be derived from a further Christmas sermon, Pseudo-Augustine, *Sermo* 127, 1997. The detail of Christ's bath water is probably derived from Adomnán, *De locis sanctis*, 2.3.4–13, which refers to a miraculous spring in the rocks.

1. *Beth<|>em*. Bethem D, Beth<leh>em Ko, beth<|>em Co; the prevalent spellings for this place-name in Old English texts are 'Bethlem' or 'Bethleem'. 'Bethlehem' seems to be unattested in an Old English context; see also Note 18.
2. *siðan*. Unusual spelling of 'siððan', possibly triggered by the instances of 'sið' which follow, but see Sisam, Review of Kotzor, p. 68.
3. *swa*. See Schlegel, *Altenglisch swa*, §627.
4. *Eall þis...butan fæder*. This passage emphasises that Christ was, paradoxically, inside a virgin, without violating her virginity. (A later section, 56, shows that the conception was thought to have occurred through the ear). Although the passage seems to be based on Augustine, it now resembles a riddle, exploiting the impossibility of Christ's combined human and divine origin. Condie, 'Representations of the Nativity', p. 141, doubts the textual veracity of these lines, pointing out that the passage as it stands could be misinterpreted as suggesting that the adult Christ had sex with his mother. Condie therefore suggests emendation of the text by repunctuating before 'ac' to start a new sentence, and by deleting the 'and' which precedes 'hæfde þa modur' in D. But emendation seems unnecessary here, as the martyrologist may not have shrunk back from referring explicitly to the fact that the unborn baby Christ was touching the virgin's inside; see Hall, 'Christ's Birth' for general background, and Coleman, *Love, Sex, and Marriage*, pp. 70, 148 and 158, for 'gehrinan' and its sexual connotations.

Bibliography: Cross, 'De signis et prodigiis'; T. N. Hall, 'The Portents at Christ's Birth in Vercelli Homilies V and VI'; Cross, 'Portents and Events', pp. 215–20; Hughes, Review of Gwynn; Condie, 'Representations of the Nativity', pp. 136–49; Rauer, *Fontes*; Cross, 'The Influence of Irish Texts and Traditions', p. 185; Kotzor, II, 277; Cook, *Biblical Quotations*, p. 19; Rauer, 'Usage', p. 126n; Clayton, 'Feasts of the Virgin', pp. 222–3; Hall, 'Christ's Birth'.

2. Anastasia: 25 December; d. Palmaria, ?304, under Diocletian; not commemorated in the *Calendar of Willibrord*; commemorated in Bede, *Martyrologium* (B). Based on the *Passio S. Anastasiae* (BHL 401), 32–6.

5. *gereua<n>*. gereuas D, Ko, gerefan Herz; cp. 170 for a similar case. The singular form here also explains the correct singular form of the verb, 'sceolde', which Kotzor, II, 277 sees as erroneous.

6. *þa wæs hire ansin swa reod*. Cross posits an unknown additional source for the saint's red face. It seems, however, that this is derived from a confusion and mistranslation of *robur* and *rubor* in the cited Latin source.

Bibliography: Rauer, 'The Sources of the *Old English Martyrology*', p. 96n; Rauer, *Fontes*; Whatley, s. v. 'Anastasia'; Moretti, *La Passio Anastasiae*; Lanéry, 'Hagiographie d'Italie', pp. 45–60; Cross, 'A Lost Life of Hilda of Whitby', pp. 32–3; Kotzor, II, 277; Rauer, 'Female Hagiography'.

3. Eugenia: 25 December; third century, martyred under Valerian; not commemorated in the *Calendar of Willibrord*; commemorated in Bede, *Martyrologium* (B II). Gretsch rightly points out that this feastday is unattested for Eugenia in Anglo-Saxon calendars; it is, however, the same as in the martyrologies

of Usuard and Hrabanus Maurus, and is, like the bulk of this section, likely to have been derived from the Latin source text, the *Passio S. Eugeniae* (BHL 2666), 605–12, 615–16 and 619–20. Not all details have parallels in the printed versions of this Latin source, however, and Cross and Whatley suggest that the source text used by the martyrologist probably combined characteristics of more than one surviving Latin variant; see Whatley, ‘Textual Hybrids’, for the complexity of this textual tradition.

7. *Eu<g>e<n>ian*. eufemian D; probably scribal error caused by confusion with Euphemia, 187.

8. *sealde blindum mannum gesihðe and deofulseoce gehælde*. The cluster of insertion and abbreviations is difficult to interpret, but, to judge from the Latin text, both the blind and the possessed are in the pl. (*daemones ex obsessis corporibus pelleret, et caecorum oculos aperiret*).

9. *æfter hire fæder <deaðe>*. The passage is defective; a reference to the father’s death is missing here; see also Sisam, Review of Kotzor, p. 68, and Leinbaugh, Review of Kotzor, p. 173. Herz and Marsden emend to ‘æfter hire fæder deaðe’, and this emendation is followed here. The Latin texts explain in greater detail how her father Philippus (introduced by name also in the Old English text) suffers an illustrious persecution and martyrdom himself, and the question remains whether the martyrologist would have elaborated on his death with a more complex reference than is suggested here.

10. *het he bindan hire stan to þam swuran*. Possibly corrupt, but cp. 130 for similar phrasing and syntax. Whatley (pers. comm.) explains that the detail of the saint’s neck is lacking in BHL 2666, which merely refers to the saint being tied (*ligari, colligari*) to a rock. BHL 2667 by contrast specifies involvement of the saint’s shoulders. Whatley suggests (pers. comm.) that influence from this tradition which refers to the shoulders, or an erroneous reading of *collo ligato*, from *colligato*, could explain the details of the attempted drowning here.

11. *tobærs<t>*. tobærs D, Ko, tobærst Herz; see Frankis, Review of Kotzor, p. 314.

12. *het hi...het hie*. Non-expression (or non-repetition) of subject not exactly typical of this text, but not ungrammatical; see Mitchell, *Old English Syntax*, §§1503–1514.

13. *Ði illcan...eorþan com*. Clearly garbled; Christ’s speech was probably meant to emphasise that Christ was taking Eugenia to heaven on that day of the year on which he himself was born. See also Sisam, Review of Kotzor, p. 68, and Herzfeld, p. 225, and the equivalent speech in the Latin text, *eodem die te in coelis recipiam, quo ego descendi ad terram*.

14. *ma<n>*. ma D, ma<n> Herz, but see the comments in Sisam, Review of Kotzor, p. 68.

Bibliography: Cross, ‘*Passio S. Eugeniae*’; Whatley, s. v. ‘Eugenia’; Whatley, ‘Textual Hybrids’; Rauer, *Fontes*; Sisam, Review of Kotzor, p. 68; Herzfeld, pp. 6 and 225; Leinbaugh, Review of Kotzor, p. 173; Frankis, Review of Kotzor, p. 314; Marsden, *The Cambridge Old English Reader*, pp. 178–80; Gretsch, *Ælfric and the Cult of Saints*, p. 7; Whatley, ‘Eugenia before Ælfric’; Rauer, ‘Female Hagiography’; Stodnick, ‘Bodies of Land’; Magennis, ‘Occurrences of Nuptial Imagery’.

4. Stephen: 26 December; d. ?35; commemorated in the *Calendar of Willibrord* and Bede, *Martyrologium* (B II). The details up to Stephen's stoning are probably derived from Acts 6–7 and Pseudo-Isidore, *De ortu et obitu patrum*, 64.1–3. The burial and exhumation are probably inspired by the *Reuelatio Stephani*, of which two relevant versions survive; see *Reuelatio Stephani* (BHL 7851), 194, 196 and 214, and *Reuelatio Stephani* (BHL 7855), 195, 197 and 215. No direct source is known for the anecdote concerning the child killed in the traffic accident, which ultimately goes back to Augustine, *De ciuitate Dei*, 22.8.311–15. Cross suspects involvement of a homiliary of Paul the Deacon for this detail.

15. *Pa hine...to Hierusalem*. The change from singular to plural in 'upside' and 'læddon' is uncharacteristic for this text, and may indicate missing material between the two clauses.

16. *cild<es>*. See Frankis, Review of Kotzor, p. 314.

Bibliography: Cross, 'Saints' Lives in Old English', pp. 40–5; Cross, 'The Use of Patristic Homilies', p. 125; Rauer, 'Errors and Textual Problems'; Rauer, *Fontes*; Cross, 'On the Library', p. 237; Frankis, Review of Kotzor, p. 314; Cook, *Biblical Quotations*, p. 20; Godden, *Ælfric's Catholic Homilies: Introduction, Commentary and Glossary*, p. 357.

5. John the Evangelist: 27 December; first century; commemorated in the *Calendar of Willibrord* and Bede, *Martyrologium* (B II). This section seems to be a complex interweaving of any or all of the following: John 13.23–5, Aldhelm, *De uirginitate* (prose), 254.8–255.15, Aldhelm, *Carmen de uirginitate*, 460–78, Pseudo-Abdias, *Passio S. Iohannis* (BHL 4316), 531.13–589.12, Pseudo-Isidore, *De ortu et obitu patrum*, 48.1–5, and Isidore, *De ortu et obitu patrum*, 71.1–4.

17. *<niddon>*. snidon D. Herz and later also Sisam plausibly suggest that the word is a corruption of a form of the verb '(ge)nidan' ('to compel'), which would also be supported by the Latin sources of this passage. For parallel constructions, cp. 225, for example.

Bibliography: Cross, 'The Apostles', pp. 34–7; Kotzor, I, 250n and II, 278; Rusche, 'The Old English Martyrology and the Canterbury Aldhelm Scholia'; Rauer, *Fontes*; Biggs, *The Apocrypha*, p. 39; Cross, 'On the Library', pp. 230 and 243; Cross, 'The Influence of Irish Texts and Traditions', p. 187; Cross, 'Two Saints', p. 106n; Sisam, Review of Kotzor, p. 68; Mitchell, *Old English Syntax*, §3840; Stodnick, 'Bodies of Land'.

6. The Holy Innocents: 28 December; first century before Christ; commemorated in the *Calendar of Willibrord* and Bede, *Martyrologium* (B II). Petrus Chrysologus, Sermo 152, 950.14–955.85 was probably used as a source for the milk and blood imagery. The opening has parallels in Matthew 2.6–18, and Rufinus, *Historia ecclesiastica*, 71.5–6, presents an analogue for the closing lines.

18. *Bethlem*. l corrected from e D, Bethlehem Ko; see also Note 1.

19. *tu hund and feowertig and feower mille*. The number of children killed, 244,000, seems to be a corruption of the 144,000 mentioned, for example, in Apocalypse 14.1, although it is not clear whether the scribe, the author or another

source is responsible for the discrepancy. If the error is scribal, 'tu' may be a redundant anticipation of 'cc'; cp. also **139b** below for a similar case. Two Anglo-Saxon calendars also refer to 144,000 children; see Rushforth, *Saints in English Kalendars*.

Bibliography: Cross, 'The Use of Patristic Homilies', pp. 109–11; Cross, 'The Latinity', pp. 281–2; Hall, 'Petrus Chrysologus'; Cross, 'On the Library', p. 237; Kotzor, II, 278; Rauer, *Fontes*; Cook, *Biblical Quotations*, pp. 18–19.

7. Pope Silvester I: 31 December; s. 314–35; commemorated in the *Calendar of Willibrord* and Bede, *Martyrologium* (B II). Whatley suggests that the B-Text of the *Gesta S. Siluestri* (BHL 7739), which remains unedited, was the source for the bulk of this section. For a similar passage, cp. *Gesta S. Siluestri* (BHL 7725–32), 508.42–509.1 and 531.39–41. (The relevant passage in the *Gesta S. Siluestri* in turn alludes to Luke 12.20). Cross argues that the reference to the pope's many miracles could be derived from Aldhelm, *De uirginitate* (prose), 258.1, or his *Carmen de uirginitate*, 543–4.

20. *On þone vii dæg.* On þone vii dæg þæs monþes D, Ko; 'þæs monþes' is underlined in D. Scribal error, based on a confusion of the days of Christmas with the days of the month which are used in the openings of subsequent entries. Silvester's feast is on the seventh day of Christmas, or of the year, but not of the month. The error demonstrates that a scribe knew at an early stage of the copying process what format the rest of the text would be taking.

Bibliography: Whatley, s. v. 'Silvester'; Cross, 'Popes of Rome', pp. 199 and 201–4; Gioanni, 'Hagiographie d'Italie', pp. 390–2; Cross, 'The Latinity', pp. 281–2; Rauer, 'Usage', p. 140; Cook, *Biblical Quotations*, p. 19.

8. Columba: 31 December; third century; commemorated in the *Calendar of Willibrord* (as a later addition to the Calendar) and Bede, *Martyrologium* (B). Probably based on a *passio* of this saint, although there remains some doubt about the precise variant; see, for example, *Passio S. Columbae* (BHL 1892), 370.51–371.14.

21. *hwæper heo sceolde hine cucene þe deadne.* Cross, 'Columba of Sens', takes 'heo' to refer to the saint ('she would have him alive or dead'), although the implied usage of 'sculan' seems to be rare; cp. **180** and **194** below. The alternative would equate 'heo' with the bear.

Bibliography: Cross, 'Columba of Sens'; Cross, 'Old English leasere', p. 485; Cross, Review of Kotzor, p. 520; Swaen, 'Contributions to Anglo-Saxon Lexicography', p. 176; Rauer, 'Female Hagiography'.

8a. The Beginning of January: 1. The source for the sections on the beginnings of the months could have been Bede, *De temporum ratione*, 12 and 15, although it is not clear in all cases whether this represents an antecedent or direct source. Kotzor signals relevant information in a number of liturgical calendars and martyrologies which could also have served as sources. Given the common nature of the details presented in this section, a literary source may not have been involved at all.

Bibliography: Kotzor, I, 268 and II, 278–9; Anderson, ‘The Seasons of the Year’, p. 252; Rauer, ‘Usage’, pp. 143–4.

9. Octave of Christ and Mary (Circumcision of Christ): 1 January; commemorated in the *Calendar of Willibrord* and Bede, *Martyrologium* (B I/II). Cross discusses a number of biblical passages and biblical commentaries as sources for this passage; Pseudo-Isidore, *De ortu et obitu patrum*, 42.1, may have been used for the Greek, Latin and Hebrew linguistic detail.

22. *Ihesus...Hælend*. The interpretation of Jesus’s name is the same as that given in 35.

Bibliography: Cross, ‘The Influence of Irish Texts and Traditions’, pp. 190–1; Cross, ‘On the Library’, p. 243; Cross, ‘The Use of a Patristic Homilies’, pp. 120–1; Herzfeld, p. 225; Cook, *Biblical Quotations*, p. 19; Rauer, ‘Usage’, p. 129n.

10. Pope Anteros: 3 January; s. 235–6; not commemorated in the *Calendar of Willibrord*; commemorated in Bede, *Martyrologium* (B). Probably based exclusively on the *Liber pontificalis*, I.147.1–3.

23. *Calistes mynster*. The martyrologist refers on eight occasions to popes resting in early Christian cemeteries, or catacombs (here translated as ‘church’): **10, 20, 28, 91, 143, 147, 202, 205**. All eight references go back to the *Liber pontificalis*, which in all cases presents *cymiterium* (more conventionally L. *coemeterium*), which the martyrologist consistently translates as ‘mynster’. Anglo-Saxon glossators tend to refer to a *cymiterium* in a more narrow sense as a burial place: cp. Cleopatra Glosses (Stryker) 1227, ‘byrgenstowe’; Second Corpus Glossary (Hessels) C.433, ‘licburg’ and C.978, ‘locus ubi requiescunt corpora’; Antwerp-London Alphabetical Glossary (Porter) 345, ‘halig legen’; Occ. Glosses (Gough) 5, ‘licrest’. The author of the Old English Bede, 388.5, emphasises more widely the location of a *cymiterium* in a place of worship, translating it as ‘gebaedhus ond ciricean’ (for which see Bede, *Historia ecclesiastica*, ed. Colgrave and Mynors, p. 456n; I am grateful to Michael Lapidge for referring me to this passage). But what comes closest to the martyrologist’s translation of *cymiterium* as ‘mynster’ is a gloss to Aldhelm’s prose *De uirginitate* containing a reference to a surrounding monastic environment, ‘in cimiterio, s. in monasterio, on licreste, lictune’, Aldhelm Glosses 13.1 (Napier), 4355. The word Catacumbe, by contrast, occurs only once in the *Old English Martyrology*, **27**, where it seems to be understood as a place-name. For general background on the martyrologist’s knowledge of Rome, see Roberts, ‘*Fela martyra*’, pp. 158–60 and Lapidge, ‘Roman Martyrs’; see also Izzi, ‘Representing Rome’ and ‘Anglo-Saxons Underground’ for Anglo-Saxon contacts with the catacombs.

Bibliography: Cross, ‘Popes of Rome’, pp. 191–2; Cross, ‘On the Library’, p. 243; Gioanni, ‘Hagiographie d’Italie’, pp. 389–90; Kotzor, I, 269 and II, 280; Herzfeld, p. xxxvii.

11. Emiliana: 5 January; sixth century; not commemorated in the *Calendar of Willibrord*, nor in Bede, *Martyrologium*. For this section, the martyrologist seems to have drawn on Gregory, *Homiliae in Euangelia* 38, 374.367–375.412.

Bibliography: Cross, 'On the Library', pp. 232 and 234; Kotzor, I, 255n and II, 280; Cross, 'The Use of Patristic Homilies', p. 107; Cross, 'The Latinity', pp. 281–2; Rauer, 'Female Hagiography'; Tupper, 'Anglo-Saxon Dæg-Mæl', pp. 212–13; Thijs, 'Wærferth's Translation', p. 48.

12. Epiphany, Baptism of Christ, etc.: 6 January; commemorated in the *Calendar of Willibrord* and in Bede, *Martyrologium* (B I/II). For this section, the martyrologist seems to have drawn on homiletic traditions (which in turn rely on biblical passages), although the precise source remains unidentified. Cross adduces a number of interesting analogues, including Petrus Chrysologus, *Sermo* 160, 990.23–993.86.

24. *myrran þa wyrð*. Myrrh is technically a resin, not a plant. It is not clear whether its interpretation as a plant was already in the source, or whether the martyrologist added it; other Anglo-Saxon texts in any case present the same misunderstanding.

25. *twegen mittan opþe ðreo*. A 'mitta' is an early English measure, here used to translate Latin *metreta*; the source for the statement that the pots held two or three smaller units is ultimately John 2.6, *capientes singulae metretas binas uel ternas*, although it is not clear whether this was used directly, or was embedded in a homiletic source, such as Haymo of Auxerre, *Sermo* 18, 135. (I am grateful to Michael Lapidge for pointing out this homily).

Bibliography: Cross, 'The Use of Patristic Homilies', pp. 111–13; Rauer, *Fontes*; Hall, 'Petrus Chrysologus'; Cook, *Biblical Quotations*, pp. 18–19; Hagan, *Anglo-Saxon Food*, p. 322.

13. Julian and Basilissa: 6 January; fourth century, under Diocletian; not commemorated in the *Calendar of Willibrord*, nor in Bede, *Martyrologium*. Cross has argued that this section is based on a version of the saints' *passio*; cp. for example *Passio S. Iuliani* (BHL 4529), 27.6–33.14 and 46.11–47.12. Michael Lapidge suggests (pers. comm.) that the source could alternatively be Aldhelm, *De uirginitate* (prose), 280.8–284.17, which is in turn based on a *passio* of these saints. Ælfric's treatment of these saints shows that several divergent traditions of Julian and Basilissa were available in Anglo-Saxon England, and the precise route of transmission of this material to the martyrologist remains uncertain.

Bibliography: Cross, 'Identification: Towards Criticism', pp. 232–4; Rauer, *Fontes*; Whatley, s. v. 'Iulianus et Basilissa'; Upchurch, 'Virgin Spouses'; Upchurch, *Ælfric's Lives of the Virgin Spouses*, pp. 13–15.

14. Pope Telesphorus: 6 January; s. ?125–?36; not commemorated in the *Calendar of Willibrord*, nor in Bede, *Martyrologium*. Based on the *Liber pontificalis*, I.129.1–3.

26. *casere*. casere B, Ko, casera Herz; form unattested as a gen. pl. of 'casere'; perhaps emend to 'caser<a>', following He.

27. *Antonius ond Marcus*. The intended emperors are Antoninus Pius and Marcus Aurelius.

Bibliography: Cross, 'Popes of Rome', pp. 191–2 and 202; Cross, 'On the Library', p. 243; Kotzor, I, 269 and II, 281; Gioanni, 'Hagiographie d'Italie', pp. 389–90.

15. Pega: 9 January; d. ?719; not commemorated in the *Calendar of Willibrord*, nor in Bede, *Martyrologium*. Cockayne identified Felix, *Vita S. Guthlaci* (BHL 3723), 168.6–170.10 as the source for this section.

28. *Gutlaces*. Probably a misspelling which does not seem to be attested elsewhere and perhaps an error for 'Guthlaces', the spelling which this scribe (Ba) uses for the same name further below, **63**.

Bibliography: Cockayne, *The Shrine*, p. 50; Kotzor, I, 14n, 268 and II, 282; Cross, 'On the Library', p. 246; *PASE*, Pega 1; Rauer, 'Female Hagiography'.

16. Paul the Hermit: 10 January; d. ?345; not commemorated in the *Calendar of Willibrord*; commemorated in Bede, *Martyrologium* (B). Cross discussed Jerome, *Vita S. Pauli* (BHL 6596), as the main source for this section, although Aldhelm, *De uirginitate* (prose), 265.8–11, and *Carmen de uirginitate*, 780–5 were perhaps also used, especially for the details of the animals and the food found in the desert, which have no close parallels elsewhere.

29. *naht opres...wulfa gerar*. The curious and illogical reference to the seeing and hearing of the animals' noises may be incomplete or otherwise defective, and seems to be unattested in the Latin tradition (Harvey, pers. comm.).

30. *westenes æppla*. The source makes clear that the 'fruit of the desert' are dates, but it is not certain whether this was understood by the martyrologist or his audience.

31. *ðæt wæter dranc of his holre hand*. The reference of the saint drinking water from his hand, for which there seems to be no parallel in any possible source text, could be based on a misunderstanding of Latin *palma*, 'palm tree' (referred to by Aldhelm), which can also denote the 'palm of the hand'.

Bibliography: Cross, 'On the Library', pp. 227–8 and 231; Cross, 'A Lost Life of Hilda of Whitby', pp. 33–4; Rauer, *Fontes*; Hagan, *Anglo-Saxon Food*, p. 60; Bierbaumer, *Der botanische Wortschatz*, III, 182–3.

17. Benedict Biscop: 12 January; d. 689; not commemorated in the *Calendar of Willibrord*, nor in Bede, *Martyrologium*. This section is based on Bede, *Historia abbatum*, 1–4, 6 and 14, as 'an over-simplified outline of Bede's detailed narrative' (Kotzor). Unlike Bede, the martyrologist refers to only one of the saint's six visits to Rome.

32. *mynster*. *mynstre Herz*; perhaps emend to 'mynstere' or 'mynstre' with Herz, since the usage of 'on' or 'in' with dat. of place is otherwise fairly regular in this text, but B on three occasions presents nouns with anomalous endings following 'on', all with intervening gen. phrases, which may indicate an authorial or scribal pattern; cp. **28** and **49**, and Kotzor, II, 295.

33. *freo*. Apparently translating *libera*, hence adjectival rather than adverbial.

Bibliography: Kotzor, I, 267, 280n and II, 283; Cross, 'The Latinity', pp. 281–2; Cross, 'Source, Lexis, and Edition', pp. 27 and 32; Cross, 'On the Library', pp. 238–9; Rauer, *Fontes*; *PASE*, Biscop 2; Bately, 'The Place Which is Called'.

18. Hilary of Poitiers: 13 January; ?315–68; commemorated in the *Calendar of Willibrord* and in Bede, *Martyrologium* (B). The shortness of this section makes it difficult to identify a source for its details. Bede, *Martyrologium*, 108, has been considered in this context, but cannot represent the sole source.

34. *ðreotte<op>an*. þreottegðan Herz; ðreottegan B. The form in B lacks the expected second dental fricative and is clearly corrupt; the emendation is one of several possible ones.

Bibliography: Whatley, s. v. ‘Hilarius Pictavensis, vita’; Kotzor, I, 209; Cross, ‘On the Library’, p. 241n.

19. Felix: 14 January; commemorated in the *Calendar of Willibrord* and Bede, *Martyrologium* (B). This problematic section reflects a confusion of Felix of Rome (martyred in Monte Pincio, to whom the first few lines of this section relate) and Felix of Nola (d. 260, to whom the martyrdom and the closing lines relate), caused either by the martyrologist or his source. The tortures described, together with the feastday, belong to Felix of Nola; Bede, *Vita S. Felicis* (BHL 2873), 790–1, 798, and his *Martyrologium*, 106–7, have been discussed as possible sources for these details. The parallels are, however, not always close, and the Old English appears to be textually defective (the fact that the saint was tied up, for example, may originally have been included in the account of the martyrdom which seem somewhat garbled). Whatley suspects the use of further, so far unidentified source material, possibly of a liturgical sort.

35. *tid mæssepreostes*. tid þæs mæssepreostes Herz; possibly emend following Herzfeld; normal usage of this opening formula in the text does include the ‘þæs’. No emendation here, however, as the phrase is grammatical as it stands, and the section may have other textual defects.

36. *nacod ond*. nacod Herz; perhaps delete redundant ‘ond’ following Herzfeld, but see the point above regarding the details of the saint’s martyrdom which could be defective.

Bibliography: Cross, ‘On the Library’, p. 241; Whatley, s. vv. ‘Felix Nolanus presbyter’ and ‘Felix Romaus presbyter’; Kotzor, I, 209 and 224; Rauer, *Fontes*.

20. Pope Marcellus: 16 January; s. 306–8; commemorated in the *Calendar of Willibrord* and Bede, *Martyrologium* (B). The *Liber pontificalis*, I.164.1–6, appears to be the sole source for this section.

37. *blancan*. The crux ‘blancan’ would seem to be a mistranslation of Latin *plancas* ‘planks’ on the part of the martyrologist, despite Cross’s reservations.

38. *mynstre*. See Note 23.

Bibliography: Kotzor, I, 209, 218, 269 and II, 284; Herzfeld, pp. xxxvi–xxxvii, 225; Cross, ‘Popes of Rome’, pp. 191–2, 202; Gioanni, ‘Hagiographie d’Italie’, pp. 389–90; Cross, ‘On the Library’, p. 241n and 243; Cross, ‘The Latinity’, p. 285; Whatley, s. v. ‘Marcellus papa’; Rauer, ‘Old English *blanca*’; Swaen, ‘Contributions to Anglo-Saxon Lexicography’, p. 176.

21. Fursa: 16 January; d. 650; not commemorated in the *Calendar of Willibrord*, nor in Bede, *Martyrologium*. This section is probably a conflation of two sources, Bede, *Historia ecclesiastica*, 274.26–9, and possibly also 268–276, and the anonymous *Vita S. Fursei* (BHL 3213a), 5 and 29.12–14, and possibly also 26–30.3.

39. *ondry<sn>lices*. See also Kotzor, II, 284.

40. *Pes Fursing*. There seems to be no explanation for this version of the name, which looks like a patronymic form. The lettering in B comes across as cramped and irregular, and it may be that the form hides a copying error. Herz and Cross, ‘The Influence of Irish Texts and Traditions’ emend to ‘Furseus’.

41. *Cnofesburh*. In Bede, *Historia ecclesiastica*, 270.10, referred to as Cnobheresburg; on the identification of the modern site, see Pestell, *Landscapes of Monastic Foundation*, pp. 56–7.

42. *Clodfeo*. Frankis interprets the spelling of ‘Clodfeo’ as typically English, but it also closely reflects the dative or ablative form of one of the most conventional Latin spellings of the king’s name, ‘Clodoveus’.

43. *Ferano*. Place-name probably corrupt; in Latin conventionally *Peronna*.

Bibliography: Cross, ‘The Influence of Irish Texts and Traditions’, pp. 178–80; Cross, ‘A Lost Life of Hilda of Whitby’, pp. 25–30; Cross, ‘On the Library’, pp. 230 and 235; Kotzor, I, 254n and II, 284; Frankis, Review of Kotzor, p. 314; Cross, ‘Identification: Towards Criticism’, p. 234; Cross, ‘Pelagia in Mediaeval England’, p. 286; Whatley, s. v. ‘Furseus’; Pestell, *Landscapes of Monastic Foundation*, pp. 56–7; *PASE*, Fursa 1 and Sigeberht 3; *ODNB*, s. v. ‘Fursa’; Bately, ‘Old English Prose’, pp. 114–18; Rauer, ‘Usage’, p. 126n; Klaeber, ‘Notes on Old English Prose Texts’, p. 247.

22. Antony the Hermit: 17 January; 251–356; commemorated in the *Calendar of Willibrord* and Bede, *Martyrologium* (BI/II). The main source seems to have been the *Vita S. Antonii* in Evagrius’s translation (BHL 609; see Rauer, *Fontes* or Cross, ‘On the Library’ for specific passages); Bede, *Chronica maiora*, 66.1714–16, may have supplied the detail of Antony’s burial place.

44. *swa*. Syntactically difficult to interpret; see Mitchell, *Old English Syntax*, §3477, and Schlegel, *Altenglisch swa*, §623; the source text in any case presents no concessive construction.

45. *deofla*. Unproblematic as a nom. pl., but contrasts with nom. pl. ‘deofol’ a few lines further on, perhaps indicating a missing collective noun or other lacuna, in that case with ‘deofla’ as a gen. pl., but cp. also **211** for similar phrasing.

46. *þæt deofol*. The curious switch between one or more devils in this section can be explained by the martyrologist’s inconsistent use of his source material which refers to encounters with both groups of devils and individuals.

Bibliography: Cross, ‘On the Library’, pp. 240 and 246; Rauer, *Fontes*; Cross, ‘The Use of a *Passio S. Sebastiani*’, p. 50n; Kotzor, II, 285.

23. Speusippus, Eleusippus and Meleusippus: 17 January; second century; not commemorated in the *Calendar of Willibrord* and Bede, *Martyrologium* (B). The source seems to be a particular variant of the *Passio S. Speusippi* (BHL 7828), 1–16.

47. *byran*. Kotzor remarks on the curious and otherwise unattested spelling of 'byran' (for 'beran'). Alternatively, the spelling could hide a corruption of 'byrnan', or a similar verb, which would fit the context better; cp. also 149 for remarkably similar phrasing.

48. *Sanctos Geminos*. Named after the triplet saints (rather than twins), in Latin conventionally known as *tergemini*; cp. also 196.

Bibliography: Whatley, s. v. 'Speusippus'; Cross, 'The Latinity', pp. 285–7; Cross, 'On the Library', p. 229n; Cross, 'Source, Lexis, and Edition', pp. 32–3; Kotzor, I, 273–4n and II, 285; Herzfeld, pp. xxxvii and 226; Bately, 'The Place Which is Called'.

24. Prisca: 18 January; Rome, third century, under Claudius; not commemorated in the *Calendar of Willibrord*; commemorated in Bede, *Martyrologium* (B II). Kotzor suspects the use of a sacramentary in the composition of this section.

49. *bið ðære halgan fæmnan Sancte Prisce*. The opening formula is clearly defective here, lacking a reference to a feast ('tid', 'geleornes', 'gemynd', or similar) and the expected 'pæs monðes'; see also Kotzor, I, 409–10.

Bibliography: Kotzor, I, 209, 259 and 264; Cross, 'On the Library', p. 241n.

25. The Consecration of St Peter's Church: 18 January; commemorated in the *Calendar of Willibrord*; not in Bede, *Martyrologium*. No precise source has been established for this minimal section, but analogues can be found in a number of other martyrologies, for example that by Usuard (18 January).

50. *On<d> ðy ilcan dæge*. In B, this section follows on directly at the end of the previous section, without being given a new line. The opening also deviates from the normal formula in B of 'on' with acc.; cp. also 77 and 88.

Bibliography: Kotzor, I, 221; Lendinara, 'Pietro, apostolo, vescovo e santo'.

26. Ananias, Petrus etc.: 19 January; Bithynia, third or fourth century, under Diocletian; not commemorated in the *Calendar of Willibrord*, nor in Bede, *Martyrologium*. The *Passio S. Ananiae* (BHL 397), 492B–495D, seems to be the source; *pace* Cross, the edited *passio* does refer to the soldiers' drowning with leaden weights around their necks. Elsewhere the saints' feast is variously given as 26 or 27 January or 25 February.

51. *On ðone...in Biððinie ðære mægðe*. The opening formula of this section deviates from the normal patterns and may be defective, since the saint's feast was obviously not restricted to Bithynia under Diocletian.

52. *spræc<an>*. *spræc* B, Ko; emendation also reflects similar construction in Latin source. Alternatively one could understand the change from non-finite to finite construction and back again as a further example of the martyrologist's anacoluthic style.

53. *sændon*. The final vowel could be anticipating the finite 'onsendon' two manuscript lines further down, but see also Campbell, *Old English Grammar*, §377.

Bibliography: Cross, 'Passio S. Eugeniae', p. 395; Whatley, 'Ananias et Petrus et Septem Milites'; Rauer, *Fontes*; Stodnick, 'Bodies of Land'.

27. Sebastian: 20 January; d. Rome, ?300, under Diocletian; commemorated in the *Calendar of Willibrord* and Bede, *Martyrologium* (B). This section is based on Pseudo-Ambrose, *Passio S. Sebastiani* (BHL 7543), 278.85–9.

54. *Done Dioclitianus...mid strælum ofscotian.* The confused syntax of this passage, in which the author changes construction twice, is unusual even by the standards of this text, where anacoluthon is not infrequent. If not authorial, the disjointedness may alternatively also indicate missing material originally included (for example on the geographical location or the saint's rejection of the pagan religion, which remain unmentioned).

55. *Ond mid ðy...swa acwellan.* Ambiguous syntax; 'mid ðy' is here interpreted in the function of a conjunction, 'when'; see also Schleburg, *Altenglisch swa*, §64. By contrast, Ko punctuates differently, linking this phrase with the previous sentence, presumably interpreting 'mid ðy' as 'with that [i.e. these tortures]', although the 'swa' then seems redundant.

Bibliography: Cross, 'The Use of a *Passio S. Sebastiani*', p. 41; Whatley, 'Sebastianus'; Lanéry, *Ambroise de Milan*, esp. pp. 503–7; Lanéry, 'Hagiographie d'Italie', pp. 68–80; Kotzor, I, 209–10, 273n and II, 286; Cross, 'On the Library', pp. 236n and 241n.

28. Pope Fabian: 20 January; s. 236–50; not commemorated in the *Calendar of Willibrord*; commemorated in Bede, *Martyrologium* (B). The *Liber pontificalis*, I.148.1–5 can probably be regarded as one of the sources used for this section; but the anecdote of the dove which settles on Fabian's head remains unaccounted for in the transmitted version of the *Liber pontificalis*. This passage probably goes back to Rufinus, *Historia ecclesiastica*, 583.13–585.5, but Cross suggested that this miracle account might have been attached to the pope's entry in the *Liber pontificalis* which the martyrologist used.

56. *Calistes mynster.* See Notes 23 and 32.

Bibliography: Cross, 'Popes of Rome', pp. 191, 194–5 and 203; Cross, 'On the Library', pp. 243 and 248; Gioanni, 'Hagiographie d'Italie', pp. 389–90.

29. Marius, Martha, Audifax and Abacuc: 20 January; Rome, third century, under Claudius; not commemorated in the *Calendar of Willibrord*; commemorated in Bede, *Martyrologium* (B). This short and somewhat minimal section is difficult to source; similar information occurs in a number of other martyrologies, one or more of which may have served as a source. On the basis of **105**, Whatley suggests that the martyrologist also knew the *Passio SS. Marii et Marthae* (BHL 5543), which seems to be the source for both entries.

Bibliography: Whatley, 'Marius et Martha'; Lanéry, 'Hagiographie d'Italie', pp. 250–7; Kotzor, I, 210 and 214n; Cross, 'On the Library', p. 241n; Frere, *Studies in Early Roman Liturgy*, p. 46; Pfäff, 'The Hagiographical Peculiarity'.

30. Agnes: 21 January; d. Rome, third or fourth century; commemorated in the *Calendar of Willibrord* and in Bede, *Martyrologium* (B). As Phillips has recently shown, the main source is probably Pseudo-Ambrose, *Passio S. Agnetis* (BHL 156),

735–41, although the martyrologist may also have been influenced by Aldhelm, *De uirginitate* (prose), 298.12–299.17, and Aldhelm, *Carmen de uirginitate*, 1925–74. The reference to the saint's garment is faintly reminiscent of Mark 9.2, but could have been more directly derived from Pseudo-Ambrose Sermo 48 (*BHL* 158a), 703, as Phillips has suggested. Lanéry, *Ambroise de Milan*, pp. 81–8 and 414–26, provides extensive information on the saint's hagiographical dossier in general; for *BHL* 156 in particular, see Lanéry, *Ambroise de Milan*, pp. 347–83; for *BHL* 158a, see Lanéry, *Ambroise de Milan*, pp. 414–15.

57 <aswalt>. aslat B, Ko, Herz. The reading in B ('he tore apart'), in an otherwise unattested intransitive usage, seems doubtful, as the breaking up of the assailant's body is absent from the various source texts. The source apparently presented *exspirauit*, and 'aslat' is therefore perhaps a corruption of 'aswalt', from 'asweltan', 'to die'. The parallel with 233, 'he wæs fram deofle forbroden and he sweolt', and its Latin source is striking. An alternative interpretation can be found in the *DOE*, s. v. 'aslidan', 4. a, where 'aslat' is interpreted as a form of 'aslidan', 'slip away, perish'.

Bibliography: Phillips, 'St Agnes of Rome'; Phillips, 'Materials for the Study', esp. pp. 158–66; Lanéry, *Ambroise de Milan*; Lanéry, 'Hagiographie d'Italie', pp. 192–203; Cross, 'A Lost Life of Hilda of Whitby', pp. 31–2; Cross, 'On the Library', p. 230; Kotzor, I, 250n and II, 286; Whatley, s. v. 'Agnes'; Herzfeld, pp. xxxvii and 226; Stodnick, 'Bodies of Land'; Magennis, 'Occurrences of Nuptial Imagery'.

31. Vincent: 22 January; d. Valencia, 304, under Diocletian; not commemorated in the *Calendar of Willibrord*; commemorated in Bede, *Martyrologium* (B II). Probably based on the *Passio S. Vincentii* (*BHL* 8631), 2–15, although much remains open regarding the relationships between the various versions of this *passio*.

58. *Datianus se casere*. The martyrologist, possibly inspired by his sources for the entries on George (23 April) and Alexandria (27 April), errs in making Datianus an emperor; the *passio* describes him as a more minor official; see also Introduction, p. 16.

59. *blæc fugel...þa opre fuglas*. Cross shows that manuscript copies of the *passio* are confused in variously assigning the swiftness to the raven's wings or those of the other birds, and the syntax here also seems somewhat awkward, as if the martyrologist was similarly struggling with the Latin passage. Alternatively one could repunctuate and emend to 'hæfde micle feðra ond swift<e>'; it is interesting to note that that phrase (understood as a split-up heavy group, 'great and swift wings') would then be an exact word-for-word translation (and misinterpretation) of *magnificas pennisque pernice* (12), and may have been the martyrologist's original intention.

Bibliography: Whatley, s. v. 'Vincentius Caesaraugustanus'; Cross, 'Saints' Lives in Old English', pp. 51–8; Saxer, *Saint Vincent diacre et martyr*, pp. 151–226.

32. Anastasius: 22 January; d. 628; not commemorated in the *Calendar of Willibrord*; commemorated in Bede, *Martyrologium* (B). The bulk of this section is probably derived from Bede, *Chronica maiora*, 66.1792–1809. The idea that

Heraclius brought the saint's body to Rome seems to be a mistranslation on the martyrologist's part, as Franklin suggests. The only relevant literary parallel for the reference to the Roman procession involving the saint's head can be found in the *Miraculum Romae ad Aquas Saluias* (BHL 412), 57–60, which may have served as a source here, although Franklin is right in suggesting that an oral rather than literary source could have been responsible for this detail; the Roman cult of this saint was in any case well known in Anglo-Saxon England. Pseudo-Jerome, *Martyrologium*, XI Kal. Feb., does not seem to refer to the saint's head, and is therefore less likely to have been the source here; moreover, as Kotzor shows, there is also no evidence that this text was used as a source by the martyrologist.

60. *Anastas<i>*. See also Note 74.

Bibliography: Cross, 'On the Library', p. 239; Cross, 'The Use of a *Passio S. Sebastiani*', p. 50n; Franklin, *The Latin Dossier of Anastasius*, pp. 224–8; Kotzor, I, 178–80, 268n and II, 287; Bischoff and Lapidge, *Biblical Commentaries*, pp. 68–9; Whatley, s. v. 'Anastasius'.

33. Emerentiana: 23 January; d. Rome, ?304; not commemorated in the *Calendar of Willibrord*; commemorated in Bede, *Martyrologium* (B). The source seems to be the Pseudo-Ambrosian *Passio S. Agnetis* (BHL 156), 741.

Bibliography: Whatley, s. v. 'Emerentiana'; Kotzor, I, 210 and II, 287; Lanéry, 'Hagiographie d'Italie', pp. 192–203; Cross, 'On the Library', p. 241n.

34. Babylas etc.: 24 January; third century, under Numerian; commemorated in the *Calendar of Willibrord* and in Bede, *Martyrologium* (B I/II). Probably based on the *Passio S. Babylae* (BHL 890), 127.35–53, 128.51–3 and 129.54–130.3. The detail of the boys' names (not mentioned in the *passio*) occurs in a number of analogues, one or more of which could have served as a source; cp. for example Bede, *Martyrologium*, 49.

61. *duru <Numeriane>*. *duru* a Numer<i> B, letters partially erased after Numer-, remainder left to serve as i B. The passage has suffered several erasures and corrections in B, and remains problematic. The 'a' could be what remains of '-ano', an annotation originally perhaps above 'Numeri', correcting the emperor's name, which should properly read Numerianus, dat. Numeriane; it is noteworthy that two letters seem to have been erased following the 'a', perhaps pointing to an original form '-ane' or '-ano'. Alternatively, the otherwise unexplained 'a' could go back to an attempt to correct 'duru' to 'dura'; cp. 63 *duru* B, *dura* C. As a third possibility, the 'a' could be the remainder of an erased preposition; Herz suggests emendation to 'agean Numeriano', although 'forstandan' usually takes an indirect object in the dative, without preposition; see DOE, s. v. 'forstandan' 3. c. The 'a' now carries an accent in B, which may indicate that it was interpreted as the adverb 'a' ('always') at least by this latest scribe.

Bibliography: Cross, 'On the Library', p. 242; Herzfeld, p. 226; Whatley, s. v. 'Babylas'; Rauer, *Fontes*; DOE, s. v. 'forstandan' 3. c.

35. The Conversion of St Paul: 25 January; commemorated in the *Calendar of Willibrord*; not commemorated in Bede, *Martyrologium*. Most of this section is based on Acts 22.4–16. The reference to Paul's status among Christians is attested in a variety of possible sources, including Aldhelm, *Carmen de uirginitate*, Isidore, *De ortu et obitu patrum*, and Pseudo-Isidore, *De ortu et obitu patrum*.

62. *Ic eom Ihesus* (*ðæt is Hælend*). The interpretation of Jesus's name is the same as that given in 9.

Bibliography: Cross, 'The Apostles', pp. 39–40; Rauer, *Fontes*; Cook, *Biblical Quotations*, p. 20.

36. The Discovery of the Head of St John the Baptist: February; not commemorated in the *Calendar of Willibrord*; commemorated in Bede, *Martyrologium* (B I/II, for 24 February). The opening of this section is lost and thus lacks the formula which elsewhere identifies the feast day; attestations in a wide range of analogues demonstrate that 24 or 27 February are the most plausible options. The precise source remains unidentified; Cross discusses a number of analogues, among them Dionysius Exiguus, *De inuentione capitis Joannis baptistae* (BHL 4290–1), 421–3.

63. ...*Sanctus Iohannes*. Herzfeld plausibly speculates that the acephalous opening sentence once explained that the saint 'revealed himself to that man' ('<Þa ætywde> Sanctus Iohannes hine þæm men').

Bibliography: Cross, 'Blickling Homily XIV', pp. 154 and 158–60; Cross, 'On the Library', p. 241n; Kotzor, I, 210, 224 and II, 288; Herzfeld, pp. 32–3; Lapidge, 'Acca of Hexham', pp. 34 and 70–1.

36a. The End of February. The name of the month could have been derived from Bede, *De temporum ratione*, 15.8. The information on the daylight hours has parallels in a number of liturgical calendars; see Kotzor, I, 302–11 for a comprehensive table of Anglo-Saxon liturgical calendars and their entries for the beginnings and ends of the months which present such information; see also Rauer, 'Usage', pp. 132–3 for the example of the calendar in Oxford, Bodleian Library, Digby 63 ('nox horas .xiii. dies x', end of February). Like the *Old English Martyrology*, this calendar, for example, also presents parallels for the birth of Adam, astronomical and cosmological events, feasts of the Easter cycle and the beginning of summer and winter.

Bibliography: Kotzor, II, 288; Tupper, 'Anglo-Saxon Dæg-Mæl', p. 120; Blackburn and Holford-Strevens, *The Oxford Companion to the Year*, pp. 661–2; Borst, *Kalenderreform*, pp. 61–9, and 431–46; Borst, *Der karolingische Reichskalender*, I, 25; and Rauer, 'Usage', pp. 132–3 and the literature cited there.

36b. The Beginning of March: 1 March. The source for the sections on the beginnings of the months could have been Bede, *De temporum ratione*, 12 and 15, although it is not in all cases clear whether this represents an antecedent or direct source. Kotzor signals relevant information in a number of liturgical calendars and martyrologies which could also have served as sources. Given the common nature of

the details presented in this section, a literary source may not have been involved at all.

Bibliography: Kotzor, I, 268 and II, 278–9, 288.

37. Chad: 2 March; d. 672; commemorated in the *Calendar of Willibrord*; not commemorated in Bede, *Martyrologium*. The martyrologist himself refers to Bede, *Historia Ecclesiastica*, as his source; the relevant passages are 336.10–23, 336.28–9, 338.31–342.11, 344.19–25 and 344.28.

64. *ðyder*. Syntactically unusual and also oddly redundant as it stands, perhaps pointing to a lost indication of place in one of the preceding clauses, or reflecting a corruption of ‘ðy dæge’.

65. *his Godes þeow sum*. Cp. the identical phrase in **51**, where Herz emends to part. gen. ‘þeowa’; C presents ‘þeowa sum’ in **51** and **226**. Given the ambiguity which often surrounds constructions with ‘sum’, the pattern found in B may be authorial or scribal; see also Mitchell, *Old English Syntax*, §405.

Bibliography: Rauer, *Fontes*; Kotzor, I, 252 and II, 289–90; Cross, ‘On the Library’, pp. 230 and 235; Cross, ‘A Lost Life of Hilda of Whitby’, p. 24; *PASE*, Chad 1, Cedd 1, Owine1, Hygebold 2 and Ecgeberht 2.

38. Adrian and Natalia: 4 March; d. Nicomedia ?304 under Maximian; not commemorated in the *Calendar of Willibrord*; commemorated in Bede, *Martyrologium* (B II, for 8 September). The source is a *passio* such as the *Passio S. Hadriani et sociorum* (BHL 3744), 23.47–24.3, 24.35–56, 25.51–3, 27.29–30 and 28.57–30.3, although not all narrative details, such as the length of time spent together by the saints, have exact parallels in the text variant cited here. The translations ‘godwebbe’ (*purpura*) and ‘medmiclum scipe’ (*carabus modica navis*) also have parallels in glosses.

66. *heo befeat...godwebbe*. What Natalia does with the saint’s hand is put more specifically in the Latin (*inuoluit purpura, infundens in myrro*) and again points to a misunderstanding of myrrh as a plant (see also **12**).

67. *Wel þu come*. The phrase translates ‘bene uenisti’, here functioning as a conventional greeting, but also alluding to the fact that the saint had just arrived safely after danger, and also linking to the following clause.

Bibliography: Cross, ‘The Latinity’, pp. 281–2 and 296; Whatley, s. v. ‘Hadrianus et Natalia’; Cross, ‘Source, Lexis, and Edition’, pp. 29 and 32; Kotzor, I, 342–3 and II, 290; *DOEC*, s. v. ‘carabus’, ‘purpura’.

39. Perpetua and Felicity: 7 March; d. Carthage, 203; commemorated in the *Calendar of Willibrord* and in Bede, *Martyrologium* (B). Cross identifies Bede, *Chronica maiora*, 66.1203–4 and a *passio* of this saint as probable sources; cp. *Passio SS. Perpetuae et Felicitatis* (BHL 6633), 10.15–32 and 15.1–19. One phraseological detail (‘mid werlice geðohte’) has parallels in Augustinian sermons and the saint’s acta (*animus uirilis, uirilis uirtus*), perhaps pointing to an additional source, see, for example, Augustine, *Sermo* 281, 1284 or *Sermo* 282, 6.

68. *ðara lichoma restep*. Switch to sg. unexplained; cp. **125** for the expected phrase. The error is either scribal, or may have been caused by the original omission of St Felicity, who could have been introduced into this section at a later point during transmission; see also next note.

69. *Donne wæs...cristenwif*. The connection between the two saints is not explained in this section as preserved, and this passage may be corrupt.

Bibliography: Cross, 'The Latinity', p. 284 and 288; Cross, 'On the Library', p. 237 and 240; Kotzor, I, 207 and II, 290; Herzfeld, p. 226; Rauer, *Fontes*; Whatley, s. v. 'Perpetua et Felicitas'; Frere, *Studies in Early Roman Liturgy*, p. 46.

40. Eastorwine: 7 March; d. 686; not commemorated in the *Calendar of Willibrord*, nor in Bede, *Martyrologium*. Based on Bede, *Historia abbatum*, 7–8.

70. *Ond þa...twentigum geara*. As Herzfeld first pointed out, the martyrologist here misunderstands his source which makes the saint twenty-four years of age on entering the monastery.

Bibliography: Kotzor, I, 14n, 267 and II, 291; Cross, 'On the Library', p. 238; Herzfeld, p. 37; Rauer, *Fontes*; *PASE*, Easterwine 1 and Ecgrith 4.

41. Forty Soldiers of Sebastea: 9 March; d. 320, under Licinius; commemorated in the *Calendar of Willibrord* and Bede, *Martyrologium* (B). Probably based on the *Passio SS. Sebastenorum* (BHL 7539), 20–1.

71. *Lyssiarchus*. Cross suggested that the otherwise unattested form 'Lyssiarchus' may hide, by metathesis, 'Siliarchus', an attested manuscript variant (according to Cross), or the variant Chiliarchus (according to Patricia Karlin-Hayter, pers. comm.). Alternatively, the form could have been influenced by the name of one of the soldiers, 'Lysimachus', or could preserve 'Lysias archos', a Greek version of 'Lysias dux', or 'Lysias praeses', as he is referred to in the *passio*.

72. *neddon*. See Kotzor, II, 291 and Note 53 above.

73. *wuldorbeaga*. Hofstetter, *Winchester und der spätaltenglische Sprachgebrauch*, p. 410, suggests that 'wuldorbeah' here and in **185** is a late scribal substitution of a different original word, but Kotzor, I, 332, and Kirschner, 'Die Bezeichnungen', pp. 159–62, are more cautious in their interpretations. The fact that 'wuldorbeah' occurs in both branches of transmission (B, C) suggests that the word does constitute an original reading. That the word becomes part of standard late West Saxon vocabulary does not preclude usage in earlier Anglian texts; the word also occurs in the Old English translation of Gregory, *Dialogi*, 26.232.6. The cited Latin texts for the passage here and for **185** both present *corona*.

Bibliography: Kotzor, II, 291; Cross, 'Identification: Towards Criticism', pp. 234–6; Whatley, s. v. 'Sebasteni'; Rauer, *Fontes*; Karlin-Hayter, 'Passio of the XL Martyrs'; Stodnick, 'Bodies of Land'.

42. Pope Gregory the Great: 12 March; s. 590–604; commemorated in the *Calendar of Willibrord* and Bede, *Martyrologium* (B I/II). The precise source remains unidentified, but various analogues have been identified, including the interpolated version of Paul the Deacon's *Vita S. Gregorii* (BHL 3648), 56–8 and the Whitby *Vita*

S. Gregorii (BHL 3637), 120–2 and 126–8. Kotzor shows that the translations of *altor* and *alumni* could have been derived from a gloss.

74. *Gregori<u>s*. Gregories B with v suprascript above second e Ba, *Gregori<u>s* Ko. The handling of name endings is highly inconsistent in the text, and seems to be at least partly determined by scribal preferences. See Kotzor, I, 426–34, for an outline of the various patterns.

75. *culfran of heofonum*. A verb in the infinitive seems to be missing here; Herz suggests ‘cuman’.

Bibliography: Whatley, s. v. ‘Gregorius Magnus’; Kotzor, I, 250 and II, 292; Cross, ‘A Lost Life of Hilda of Whitby’, pp. 24–5; Herzfeld, p. xxxvii; Thijs, ‘Wærferth’s Translation’, p. 48.

43. Macedonius, Patricia and Modesta: 13 March; dates unknown; d. Nicomedia; not commemorated in the *Calendar of Willibrord*; commemorated in Bede, *Martyrologium* (B I/II). Manuscript B breaks off after a few lines of this section, and it is not clear whether the entire section is preserved. The information given could have been derived from a martyrology, but is too minimal to allow a precise sourcing.

Bibliography: Kotzor, I, 211 and 214; Cross, ‘On the Library’, p. 241.

44. Patrick: 17 March; ?385–?461; commemorated in the *Calendar of Willibrord* and in Bede, *Martyrologium* (B II). The origin of most of this section remains mysterious; Cross concludes that the ‘martyrologist had access to rare information about St Patrick’. See also Introduction, p. 21, for the unusual transmission of this text section.

76. *Contablata*. This name is not attested elsewhere as the name of Patrick’s mother, but is not entirely implausible; Patrick Sims-Williams points out (pers. comm.) that the name consists of two well-attested Celtic name elements.

Bibliography: Cross, ‘The Influence of Irish Texts and Traditions’, pp. 173–6 and 181n; Kotzor, ‘St Patrick’; Cross, ‘On the Library’, p. 247; Dumville, *Saint Patrick*, pp. 89–92; Rauer, ‘Usage’, pp. 126n and 131; Rauer, *Fontes*; ODNB, s. v. ‘Patrick’; Bately, ‘Old English Prose’, pp. 114–18.

45. The First Day of Creation: 18 March. Incomplete section, lacking the opening formula which elsewhere identifies the feast day. The dates of the following days of Creation are probably derived from Bede, *De temporum ratione*, 6.78–82. The minimal detail given here is based on Gen. 1.4–5 or on one of its derivatives. Anderson suggests that an entry for Lent could also have been included under 18 March, before the text was fragmented at this point of the year. It is important to note that the notion of Lent is briefly referred to in the section on Eadberht, 80.

Bibliography: Cross, ‘*De ordine creaturarum*’, p. 133; Kotzor, II, 292; Rauer, ‘Usage’, 132n; Anderson, ‘The Seasons of the Year’, p. 241n.

46. The Second Day of Creation: 19 March. This section is probably derived from Genesis 1.7 and Pseudo-Isidore, *De ordine creaturarum*, 921. The date is probably

based on Bede, *De temporum ratione*, 6.78–82. Anlezark suggests that the passage may have served as a source for the *Meters of Boethius*.

77. <þæs>. om. B, Ko, <þæs> Herz; not ungrammatical without a definite article, but normal usage in this text overwhelmingly favours the article.

Bibliography: Cross, ‘*De ordine creaturarum*’, pp. 133–4; Cross, ‘The Influence of Irish Texts and Traditions’, p. 186; Cross, ‘On the Library’, p. 242; Cross, ‘The Latinity’, pp. 281–2; Anlezark, ‘Three Notes’, pp. 13–14; Rauer, ‘Usage’, pp. 132n and 135–6; Kotzor, II, 292; Herzfeld, pp. 226–7; Godden and Irvine, ed., *The Old English Boethius*, II, 511–12.

47. Gregory Nazianzen: 19 March; 329–89; not commemorated in the *Calendar of Willibrord*; commemorated in Bede, *Martyrologium* (B I/II, for different date). Cross has identified Aldhelm, *De uirginitate* (prose), 262.8–263.3 and his *Carmen de uirginitate*, 710–29 as the probable sources for this section.

78. æteawdon...nihtlice gesihð<e>. The variant readings indicate the possibility of an earlier construction in which ‘nihtlice gesihþ’, nom. sg., was the subject of the verb.

79. fægre fæmnan. twa fægre fæmnan C; ‘twa’ possibly authorial, with close parallels in the source texts.

80. þenden. þa hwile C; see Kotzor, I, 363.

Bibliography: Cross, ‘On the Library’, pp. 231–2; Kotzor, II, 293; Rauer, *Fontes*; Whatley, s. v. ‘Gregorius Nazianzenus’; Leinbaugh, Review of Kotzor, p. 173.

48. The Third Day of Creation: 20 March. Most of this section is probably derived from Genesis 1.9–10 and Pseudo-Isidore, *De ordine creaturarum*, 930 and 936–7. Cross and Sayers show that the information on the spring- and neap-tides given here has parallels in a number of other Latin texts; in Old English the only parallels can be found in the glosses discussed by Kotzor and Rusche, which may be linked to the martyrologist’s environment. The date is probably based on Bede, *De temporum ratione*, 6.78–82.

81. fersc<e>. fersc B, Ko, hig fersce C, Herz p. 227; qualifies the rains as fresh, not salty, water, with ‘heo’ probably nom. pl. masc., but cp. Note 82 below.

Bibliography: Cross, ‘*De ordine creaturarum*’, pp. 134–5; Sayers, ‘The Etymology of Late Latin *malina*’; Kotzor, I, 250 and II, 293; Rauer, ‘Usage’, p. 132n; Cross, ‘On the Library’, p. 242; Cross, ‘The Influence of Irish Texts and Traditions’, p. 186; Cook, *Biblical Quotations*, p. 17; Herzfeld, p. 227; Rusche, ‘The *Old English Martyrology* and the Canterbury Aldhelm Scholia’.

49. Cuthbert: 20 March; d. 687; commemorated in the *Calendar of Willibrord* and Bede, *Martyrologium* (B I/II). A number of passages in Bede, prose *Vita S. Cuthberti* (BHL 2021), seem to have served as sources for this section, among them 178.13–16 (contact with angels), 208.29–210.2 (healing miracles) and 264.14–266.11 (the miracle of water tasting like wine). Further, minor, parallels can be found in Bede, *Historia ecclesiastica*, 430.19–448.31 (his office, his feastsdays, his area of activity)

and Bede, *Martyrologium*, 50 (office, feastday), but as Kotzor points out, the prose *Vita* is likely to have served as the main source.

82. *heo*. hig C; ‘heo’ is probably nom. pl. fem., but Kotzor, II, 295, offers an alternative explanation; cp. also Note 81 above.

83. *mynster*. mynstre C; see Note 32 above, and Kotzor, II, 295.

84. *ðæs mynstres profoste*. The reference to the provost (‘profoste’ B, ‘prauast’ C) of this monastery is unparalleled in literary sources, and may arise from the preceding description of the man as ‘standing by’ (*proxime astabat*, ‘ætstod’), which may have been interpreted by the martyrologist not in terms of physical proximity at the time of drinking the water, but as referring to the man’s office as a deputy, i.e. a provost, as this man seems to assist the most senior man in a female house. Alternatively, the martyrologist may have had rare additional information concerning the brother, who in marginal glosses of the *vita*, 266, is also identified as Frithumund.

Bibliography: Kotzor, I, 267 and II, 294–5; Cross, ‘On the Library’, p. 238; Rauer, *Fontes*; *PASE*, Cuthbert 1; *ODNB*, s. v. ‘Cuthbert’; Mitchell, *Old English Syntax*, §2924; Gretsche, *Ælfric and the Cult of Saints*, p. 74.

50. The Fourth Day of Creation: 21 March. This section is probably based on Pseudo-Isidore, *De ordine creaturarum*, 923–5; the date is probably taken from Bede, *De temporum ratione*, 6.78–82, and Cross further highlights scriptural echoes. Ælfric seems to have borrowed from this section for his *De falsis diis* (but see Cross, Review of Pope, who suggests that Ælfric may have drawn on the *De ordine creaturarum* directly). Irvine Homily 6 is possibly also based on this section.

85. *dæg*. dæg þæs monðes C, Herz; the variant could be authorial.

86. *seofodan*. þryddan C; the variant reading of ‘one third’ for ‘one seventh’ remains unexplained.

87. *beorhtre*. beorhtre B, Ko, beorhtor C, Herz; reading in B possibly erroneous, but could also be authorial; see Kotzor, II, 295.

88. *<ac he...hys leoht>*. As preserved in B, this section lacks two important phrases which can, however, be supplied from C; the phrases are both present also in the source material (*in suo ordine semper stabit*, 924, and *quoties autem solem antecedit, detrimenta sui splendoris agit*, 925).

89. *swa...swa...swa...swa*. see Schlegel, *Altenglisch swa*, §494.

Bibliography: Cross, ‘*De ordine creaturarum*’, pp. 135–6; Rauer, ‘Usage’, pp. 132n, 135 and 136; Irvine, *Old English Homilies*, pp. 152–3; Frankis, Review of Kotzor, p. 314; Kotzor, II, 295; Cross, ‘On the Library’, p. 242; Cross, ‘The Influence of Irish Texts and Traditions’, p. 186; Flood, *Representations of Eve*, pp. 49–64; Herzfeld, p. 227; Cook, *Biblical Quotations*, p. 17; Cross, Review of Pope.

51. Benedict of Nursia: 21 March; ?480–550; commemorated in the *Calendar of Willibrord* and in Bede, *Martyrologium* (B I/II). This section is based on Gregory, *Dialogi*, 2.prol.1–15, 2.3.12–37, 2.4.1–32, and 2.37.15–26.

90. *Nursia ðære mægðe*. The martyrologist’s designation of Nursia as a region follows his source, *prouincia Nursiae*, 2.prol.6.

91. *Godes þeow sum*. Godes þeowa sum C; see Note 65.

92. *mid hwitum ryftum*. Cross suspects a misunderstanding behind the reference to the white vestments, whose colour is not directly specified in the source.

93. *Drihtnes*. Herzfeld's emendation to *Drihtnes* <þegn> is unnecessary in view of the parallel phrasing in the source passage, *Haec est uia, qua dilectus Domino* [with variant readings *Domini* and *Dei*] *caelum Benedictus ascendit*, 2.37.22–3.

Bibliography: Kotzor, I, 270 and II, 296–7; Cross, 'On the Library', pp. 228n and 245; Rauer, *Fontes*; Mitchell, *Old English Syntax*, §1313n.

52. The Fifth Day of Creation: 22 March. This section is based on Genesis 1.21 and Pseudo-Isidore, *De ordine creaturarum*, 937–8, and the date is probably taken from Bede, *De temporum ratione*, 6.78–82.

94. *dæg worolde*. *worolde dæg* C; the word order in C represents the normal pattern for the other days of creation also in B.

95. *swimmaþ nu <a on> sealtum yþum*. *swimmaþ nu sealtum yþum* B, Ko, *swymmað nu a on sealtum yðum* C, *swimmað nu a on sealtum yðum* Herz; the emendation is based on C and a corresponding phrasing in the source, *in salsis undis semper supernatent*, 937.

96. *geworht*. *geworhte* C; cp. also earlier *gesceapen* B, *gesceapene* C; C's concord is more consistent in this section.

Bibliography: Cross, 'De ordine creaturarum', pp. 136–7; Cross, 'On the Library', p. 242; Cross, 'The Influence of Irish Texts and Traditions', p. 186; Rauer, *Fontes*; Cook, *Biblical Quotations*, p. 17; Rauer, 'Usage', p. 132n.

53. The Sixth Day of Creation, Adam and Eve: 23 March. The section is based on Pseudo-Isidore, *De ordine creaturarum*, 940, Genesis 2.22 and 5.4–5, and Adomnán's *De locis sanctis*, 2.9.3–31; the date is probably from Bede, *De temporum ratione*, 6.78–82. Ælfric seems to have borrowed from this section for his *De falsis diis* (but see Cross, Review of Pope, who suggests that Ælfric may have drawn on Pseudo-Isidore, *De ordine creaturarum* directly).

97. *him is ðæt heafod suð gewend ond þa fet norð*. Herzfeld pointed out that the martyrologist seems to misunderstand the details of Adam's burial given by Adomnán and turns him the wrong way around.

Bibliography: Cross, 'De ordine creaturarum', pp. 137–8; Kotzor, II, 297; Cross, 'On the Library', pp. 232 and 242; Cross, 'The Influence of Irish Texts and Traditions', p. 186; Herzfeld, p. 228; Flood, *Representations of Eve*, pp. 49–64; Rauer, *Fontes*; Rauer, 'Usage', pp. 132n and 136; Cook, *Biblical Quotations*, p. 17; Cross, Review of Pope.

54. Theodoret: 23 March; d. 362; not commemorated in the *Calendar of Willibrord*, nor in Bede, *Martyrologium*. A *passio* of this saint, such as the *Passio S. Theodoret* (BHL 8074), 43–4, probably served as the source for this section. The hagiographical tradition of this saint is characterised by frequent disagreement on his name and feast day. The details given in this section have parallels in the *passio* and in other early texts and do not indicate any error on the martyrologist's part.

98. *swa*. see Schleburg, *Altenglisch swa*, §762.

Bibliography: Whatley, s. v. 'Theodoretus'; Rauer, *Fontes*; Galuzzi, 'Teodoreto'.

55. The Seventh Day of Creation: 24 March. This section is based on Genesis 2.2–3; the date is probably from Bede, *De temporum ratione*, 6.78–82.

Bibliography: Kotzor, II, 298; Cook, *Biblical Quotations*, p. 17.

56, 56a. Annunciation Day, The Crucifixion: 25 March; Annunciation not commemorated in the *Calendar of Willibrord*, but in Bede, *Martyrologium* (B I/II); Crucifixion commemorated in the *Calendar of Willibrord*, but not in Bede, *Martyrologium*. This section is based on Adomnán's *De locis sanctis*, 2.26.14–17 and 3.3.3–53, Pseudo-Isidore, *De ortu et obitu patrum*, 42.11, and scriptural sources such as Luke 1.26–38, 23.44–5, and Matthew 27.45–53. For the technicalities of the conception, Cross signalled an analogue in a Hiberno-Latin gospel commentary (*BCLL* 772, meanwhile edited by Forte), and Wright a further parallel in the Linz Homily collection. The reference to the creation could be derived from Gregory, *Homiliae in Euangelia* 10, 66.20–67.47.

99. *of þæm ostum*. The knots referred to are the points where the original tree (from which the cross was made, and whose fragments are preserved in the box), sprouted branches.

100. *wæte*. The fem. noun 'wæte' seems to be supported by both branches of transmission, although the masc. 'wæta', which is preferred by Ba, could also present the original reading.

Bibliography: Cross, 'The Use of Patristic Homilies', pp. 121–2; Cross, 'The Influence of Irish Texts and Traditions', pp. 182–4; Cross, 'On the Library', p. 232; Wright, 'Vienna Commentary on Matthew'; Clayton, 'Feasts of the Virgin'; Clayton, *The Cult of the Virgin Mary*, pp. 213–14; Rauer, *Fontes*, s. vv. 'Annunciation Day' and 'Crucifixion'; Forte, 'A Critical Edition of a Hiberno-Latin Commentary', p. 36; Kotzor, II, 298; Hall, 'The Ages of Christ and Mary'; Bately, 'The Place Which is Called'; Rauer, 'Usage', pp. 128 and 132; Cook, *Biblical Quotations*, pp. 18–19; Tupper, 'Anglo-Saxon Dæg-Mæl', p. 223.

57. Christ's Descent into Hell: 26 March; not commemorated in the *Calendar of Willibrord*, nor in Bede, *Martyrologium*. This seems to be the earliest surviving English vernacular description of Christ's Harrowing of Hell. The precise source of this complex section remains unidentified, although Cross and others have identified a number of Latin and vernacular analogues, including Blickling Homily 7, 85.3–89.34, *De descensu Christi ad inferos*, 1–206, and Pseudo-Augustine, *Sermo* 160, 2059–61; see Cross, 'The Use of Patristic Homilies' for the voluminous secondary literature on this topic.

101. *On ðone...þær geband*. The somewhat breathless opening sentence may be corrupt; a reference to Christ's transition from grave to hell could have dropped out. Any possible textual problem must in any case have occurred early during transmission, since both B and C, and an early reader Bf all seem to have struggled with this opening passage; Herzfeld similarly suspects textual error.

102. *þis. þus* C; 'þus' appears in similar contexts in the analogues for this passage and is better attested generally; 'þus' is perhaps the original reading.

103. *genere nu. genera* C; see Kotzor, II, 298.

104. *ban...flæsce. flæsc* of *mynum flæsce* and *ban* of *mynum banum* C; see Cross, 'The Use of Patristic Homilies', p. 117n.

105. *gesigefæsted.* see Kirschner, 'Die Bezeichnungen', pp. 161–2.

Bibliography: Cross, 'The Use of Patristic Homilies', pp. 117–20; Glaeske, 'Eve in Anglo-Saxon Retellings'; Morey, 'Gospel of Nicodemus', p. 47; Cross, 'On the Library', p. 237; Biggs and Morey, 'The Gospel of Nicodemus'; Clayton, *The Cult of the Virgin Mary*, p. 256; Karkov, 'Exiles from the Kingdom', pp. 194 and 196; Kotzor, II, 298; Campbell, 'To Hell and Back', pp. 142–3; Flood, *Representations of Eve*, pp. 49–64; Dumville, 'Liturgical Drama', pp. 386 and 406; Cook, *Biblical Quotations*, p. 17; Tupper, 'Anglo-Saxon Dæg-Mæl', p. 224.

58. Resurrection: 27 March; commemorated in the *Calendar of Willibrord*; not commemorated in Bede, *Martyrologium*. This section seems to be based on scriptural passages (probably including Luke 20.27 and 24.42 and John 24.39) and on Adomnán, *De locis sanctis*, 1.2.15–60. For the reference to Christ's ten posthumous appearances, Cross highlighted a number of analogues, including the *Catachesis celtica* and Augustinian material, but its precise source (possibly a homily or Bible commentary) remains unidentified.

106. *mannes. medemum men* C; variant in C closer to the Latin *alicuius non brevis staturae stantis hominis* and thus possibly authorial.

107. *hierr<e>.* *hierra* B, Ko, *hierre* C, Herz; see Kotzor, II, 299.

Bibliography: Cross, 'The Influence of Irish Texts and Traditions', p. 184; Cross, 'The Use of Patristic Homilies', p. 121; Cross, 'On the Library', pp. 232–3; Kotzor, I, 257 and II, 298–9.

58a. The End of March: Monthly information on the length of day and night can be found in liturgical calendars; see also **36a.** Bede, *De temporum ratione*, 15 represents an analogue for the English names of the months.

Bibliography: Kotzor, I, 305 and II, 299; Tupper, 'Anglo-Saxon Dæg-Mæl', p. 120.

58b. The Beginning of April: 1 April. The source for the sections on the beginnings of the months could have been Bede, *De temporum ratione*, 12 and 15, although it is not in all cases clear whether this represents an antecedent or direct source. Kotzor signals relevant information in a number of liturgical calendars and martyrologies which could also have served as sources.

Bibliography: Kotzor, I, 268 and II, 278–9, 299.

59. Agape, Chionia and Irene: 3 April; d. Thessalonica, 304, under Diocletian; not commemorated in the *Calendar of Willibrord*; commemorated in Bede, *Martyrologium* (B, for 1 April). This section is a conflation of passages from Aldhelm, *De uirginitate* (prose), 305.13–306.6, his *Carmen de uirginitate*, 2222–44, and the anonymous *Passio S. Anastasiae* (BHL 118), 12, 16 and 18. The translation

of *larua* as ‘egesgrima’ has parallels in various glosses which could also have been used. The hagiographical tradition of these saints sometimes assigns one feastday to all three of them (for which see Rauer, ‘Female Hagiography’) as happens here in the opening lines, but the *passio* clearly states that Irene was martyred a few days later than her sisters, which accounts for the specific reference to only two of the saints at the end of the section and the separate section **61** for Irene.

108. *ond behrumig*. om. C; the phrasing in B is closer to that of the source.

Bibliography: Kotzor, I, 250n, 256–7, 273n and II, 299–300; Rauer, ‘Female Hagiography’; Cross, ‘On the Library’, pp. 230–1; Cross, ‘The Use of Patristic Homilies’, pp. 281–2; Lanéry, ‘Hagiographie d’Italie’, pp. 45–60; Cross, ‘Source, Lexis, and Edition’, pp. 29 and 33; Rusche, ‘The *Old English Martyrology* and the Canterbury Aldhelm Scholia’; Whatley, s. v. ‘Agape, Chionia, et Irene’; Lapidge, ‘Acca of Hexham’, p. 54; Stodnick, ‘Bodies of Land’.

60. Ambrose of Milan: 5 April; 339–97; commemorated in the *Calendar of Willibrord* (under a different date), and in Bede, *Martyrologium* (B II, different date). Paulinus of Milan, *Vita S. Ambrosii* (BHL 377), 47 and 51, presents parallels for some, if not all, details. Current editions of this *vita* are not entirely reliable, however, and it is difficult to envisage at this stage what text variant of the *vita* the martyrologist could have used. Orosius, *Historiae aduersum paganos*, 7.36.7–13, also presents parallels, but is unlikely to represent the main source.

109. *ðæm swylcne hyll swa. þam felda swylce hylle swylce* C; Herz and Schleburg, *Altenglisch swa*, §48, follow C in retaining ‘felda’, which may be authorial, but is not strictly necessary.

110. *sona he wæs, se reða here. þa sona wæs se reða here* C; reading in C possibly authorial and in any case more elegant, but parenthetic construction in B not uncharacteristic of the text.

Bibliography: Cross, ‘On the Library’, p. 248; Rauer, *Fontes*; Whatley, s. v. ‘Ambrosius’; Gioanni, ‘Hagiographie d’Italie’, pp. 392–4.

61. Irene: 5 April; d. Thessalonica, 304, under Diocletian; not commemorated in the *Calendar of Willibrord*; commemorated in Bede, *Martyrologium* (B). Based on the *Passio S. Anastasiae* (BHL 118), 18, which, however, deviates in some respect. For the saint’s feastday, see section **59** for Agape, Chionia, Irene.

111. *twegen Godes englas*. In the Latin text, Irene’s helpers are not explicitly characterised as angels.

112. *hi gelaeddān on swa heanne munt...to genealæcean*. The somewhat odd correlative construction seems to point to the height of the mountain as the reason why no persecutor can touch the saint, whereas the Latin has her magically protected, as her persecutor is confined to moving in circles (*gyrans*) for an entire day. This latter reference may have not have been understood by the martyrologist, or could have been absent from his Latin source (as at least one text variant of the *passio* omits the phrase).

113. *heo þær hire gast onsænde*. The Old English account gives no specific details of the saint’s death, which in the Latin is brought about with bow and arrow.

Bibliography: Kotzor, I, 273n; Cross, 'The Latinity', p. 284; Rauer, 'Female Hagiography'; Stodnick, 'Bodies of Land'; Lanéry, 'Hagiographie d'Italie', pp. 45–60; Schleburg, *Altenglisch swa*, §298.

62. Seven Women at Sirmium: 9 April; ?fourth century; not commemorated in the *Calendar of Willibrord*; commemorated in Bede, *Martyrologium* (B). The information given here has parallels in various other martyrological and liturgical texts, but the section is too short to allow a more precise sourcing.

114. *on Syria mægðe*. The martyrologist (or his source before him) erroneously locates these saints in Syria rather than Sirmium.

Bibliography: Kotzor, II, 300; Herzfeld, p. xxxviii; Delehaye, *Étude sur le légendier*, p. 62; Rauer, 'Female Hagiography'.

63. Guthlac: 11 April; d. 714; not commemorated in the *Calendar of Willibrord*, nor in Bede, *Martyrologium*. Ultimately based on Felix, *Vita S. Guthlaci* (BHL 3723), 74.20–76.4, 78.3–4, 156.14–21, 160.10–11, although there is disagreement among commentators on the direct or indirect nature of this borrowing. The martyrologist is unusual among authors in omitting any reference to Guthlac's demonic encounters.

115. *His nama is on Læden belli munus*. From 'gub', f. ('battle', 'war', 'combat') and 'lac', n. ('offering', 'gift', 'present', 'sacrifice'). The translation is taken from the Latin source, 78.3–4; a third instance of this translation appears in the Old English prose Life of Guthlac, 107, 'Guðlac se nama ys on romanisc belli munus'. For the spiritual connotations of 'lac' and *munus*, which are also explained in the texts, see Bolton, 'The Background and Meaning of Guthlac' and Robinson, 'The Significance of Names', pp. 43–50.

Bibliography: Roberts, 'An Inventory', pp. 203–4; Rauer, *Fontes*; Kotzor, I, 268 and II, 301; Whatley, s. v. 'Guthlacus'; Cross, 'English Vernacular Saints' Lives'; Cross, 'On the Library', p. 246; Dendle, *Satan Unbound*, pp. 162–3; PASE, Guthlac 2; ODNB, s. v. 'Guthlac'.

64. Valerianus, Tiburtius and Maximus: 14 April; d. Rome, third century; commemorated in the *Calendar of Willibrord* and in Bede, *Martyrologium* (B). Probably based on the *Passio S. Caeciliae* (BHL 1495), 22–4; Upchurch's Latin text is closer to the Old English than previous editions.

With its anacoluthon, translationese ('mid heora feþera flihte', *remigio alarum suarum*), acculturation of virginal imagery, and compression of information, this section is a classic example of the martyrologist's stylistic methods.

116. *Allmachius*. almatheus C; Kotzor, I, 162 regards the reading in B as the better variant, but interestingly, the Latin tradition knows the same wide range of spelling variants for this name. Given the common mixing of c and t in Latin, it could be that, starting from a single spelling in the original *Old English Martyrology*, the divergence arose within the Old English tradition through varying scribal practice. Alternatively, the scribes of both the B and C tradition may have been familiar with the Latin narrative and its details and may have preferred different spellings. The same figure is also mentioned at 227 (C only), in a passage which is based on the

same Latin tradition. It could therefore also be that sections 64 and 227 of an original *Old English Martyrology* differed in its spellings of the name, which could also account for the divergence between B and C here.

117. *fægre gefretwade*. Tyler comments on the traditional collocation ‘fægre gefretwade’ (apparently translating *quasi ornatas uirgines*) which, together with the continuing alliteration, could indicate poetic or homiletic influence, as well as possible contacts with an Old English Phoenix tradition.

Bibliography: Whatley, s. v. ‘Caecilia’; Kotzor, II, 301; Tyler, *Old English Poetics*, pp. 93–7; Upchurch, ‘Homiletic Contexts’; Lanéry, ‘Hagiographie d’Italie’, pp. 80–8; Delehaye, *Étude sur le légendier romain*, pp. 73–96.

65. Eleutherius and Antia: 18 April; Rome, second century, under Hadrian; not commemorated in the *Calendar of Willibrord*, nor in Bede, *Martyrologium*. Based on the *Passio S. Eleutherii* (BHL 2451), 445.47–446.48.

118. *Mechania*. Mæchania A, Mecherie C; the city’s name is clearly corrupt, and the corruption already seems to characterise the Latin tradition.

119. *ðonne hofan ða deor heora fet upp*. The Latin source specifies that the animals raise only their right paws.

120. *his huntan*. om. C; the Latin source specifies that hunters (*uenatores*) only discover the saint in the wilderness, reporting him to the emperor, whereupon Hadrian dispatches *comites suos et milites armatos* who then seize the saint: this may account for C’s omitting the reference to the hunters altogether, perhaps in view of the narrative error.

Bibliography: Whatley, s. v. ‘Eleutherius, Antia’; Quentin, *Les martyrologes historiques*, pp. 256–7; Kotzor, II, 302; Rauer, *Fontes*; Siegmund, *Die Überlieferung der griechischen christlichen Literatur*, p. 234; Frere, *Studies in Early Roman Literature*, p. 47.

66. Æthelwald: 21 April; d. 699; commemorated in the *Calendar of Willibrord*; not commemorated in Bede, *Martyrologium*. The opening lines are probably based on Bede, *Vita S. Cuthberti* (prose) (BHL 2021), 302.9–11 and 302.27–9; Whatley furthermore identifies Bede, *Vita metrica S. Cuthberti* (BHL 2020), 918–28, as the source for the saint’s miracle. The saint’s feastday has a parallel in the *Calendar of Willibrord* (which presents other interesting feasts which overlap with the *Old English Martyrology*, as Rushforth shows).

121. *ðære ecean eadignesse*. The collocation of ‘ece’ and ‘eadignes’ is traditional and particularly well attested in homiletic texts; here it seems to have been chosen as an idiomatic rather than close translation of Bede’s *supernae beatitudinis*.

Bibliography: Whatley, s. v. ‘Oethelwaldus’; Cross, ‘On the Library’, pp. 238 and 248; Rushforth, *Saints in English Kalendars*, p. 18 and Table IV; PASE, Æthelwald 8.

67. George: 23 April; biographical dates unclear; d. ?Nicomedia, ?303, under Diocletian; not commemorated in the *Calendar of Willibrord*; commemorated in Bede, *Martyrologium* (B II). The last three lines of this entry abbreviate two much

longer episodes in Adomnán, *De locis sanctis*, 3.4.2–134. Parallels for the preceding parts can be found in the texts now distinguished as the *Passio S. Georgii* (BHL 3363), 70.8–9 and 49.1–68.15 and the *Passio S. Georgii* (BHL 3379), 529.25–34. But it is not clear if the martyrologist conflated two differing versions of the *passio*, or was familiar with a ‘mixed’ version of that text, now lost.

122. *ðone...hine*. Anacoluthon; attempts a combination of two different quasi-formulaic constructions; cp. Note 54.

123. *Datianus*. See Introduction, p. 16.

124. *næfre*. *næfre* A, C, Herz, no *hwæpre* B, *nohwæpre* Ko; reading in AC preferred, as it occurs in both branches of transmission, but the reading in B, perhaps to be translated as ‘not at all, however’, could alternatively be original.

125. *Hælende...mildheortnesse*. See Rauer, ‘Direct Speech, Intercession, and Prayer’, and Introduction, pp. 17–18.

126. *Swa hwelc*. and *swa hwylc man* C, *swa hwelc mon* Herz; ‘man’ or ‘mon’ possibly authorial, but not strictly necessary.

127. *se geunarade*. *se ðe geunarode* C, *se þe geunarade* Herz. The reading in C could be original, but that in B is not ungrammatical.

128. *geþingung*. *geþingu* with abbreviation mark B, *þyngunge* C (with paraphrase); from ‘(ge-)þingung’, ‘intercession’, which gives better meaning than ‘geþingum’, as it is expanded in Ko. Cp. also Note 136 for the same difficulty.

Bibliography: Cross, ‘Saints’ Lives in Old English’, pp. 45–51; Cross, ‘The Influence of Irish Texts and Traditions’, pp. 180–1; Cross, ‘On the Library’, pp. 229n, 232 and 236; Hill, ‘Saint George before the Conquest’; Kotzor, I, 254–5 and II, 302; Hill, ‘Georgius’; Herzfeld, pp. 228–9; Rauer, ‘Direct Speech, Intercession, and Prayer’; Haubrichs, *Georgslied und Georgslegende*, pp. 329–30, 355–7 and 464; particularly for the later medieval development, see also Good, *The Cult of Saint George in Medieval England*.

68. Wilfrid: 24 April; d. 709x710; not commemorated in the *Calendar of Willibrord*, nor in Bede, *Martyrologium*. Probably based on passages in Stephen of Ripon, *Vita S. Wilfridi* (BHL 8889), including 4.8–22, 120.26–122.13, 140.26–8, although not all details have very close parallels there.

Bibliography: Kotzor, I, 268 and II, 303–4; Cross, ‘On the Library’, pp. 235 and 246; Whatley, s. v. Wilfridus; *PASE*, Wilfrid 2; *ODNB*, s. v. ‘Wilfrid’.

69. Rogation Day: 25 April; not commemorated in the *Calendar of Willibrord*, nor in Bede, *Martyrologium*. The precise source for this section remains unidentified; Cross and Hill discuss a number of analogues. Cross points out that ‘zymologesin’ (*exomologesin*) is also used by a number of patristic authors and Hrabanus Maurus. But it is noteworthy that it also occurs twice in the Second Corpus Glossary, s. v. ‘exomologesin’.

Bibliography: Cross, ‘The Use of Patristic Homilies’, pp. 115 and 123–4; Cross, ‘On the Library’, p. 247; Kotzor, II, 304; Hill, ‘The *Litaniae maiores*’; Rauer, ‘Usage’, p. 132; *DOEC*, s. v. ‘exomologesin’.

70. Mark: 25 April; first century; commemorated in the *Calendar of Willibrord* (under different date) and in Bede, *Martyrologium* (B). The opening lines are probably based on Pseudo-Isidore, *De ortu et obitu patrum*, 59.1–2; the remainder seems to be derived from the *Passio S. Marci* (BHL 5276), 347–9.

129. *æfter*. See Swaen, 'Contributions to Anglo-Saxon Lexicography', p. 177.

Bibliography: Cross, 'The Influence of Irish Texts and Traditions', pp. 188–9; Cross, 'On the Library', pp. 241n and 243; Kotzor, I, 211, 224 and II, 304.

71. Alexandria: 27 April; fourth century, under Diocletian; not commemorated in the *Calendar of Willibrord*, nor in Bede, *Martyrologium*. As with **67. George**, parallels for this section can be found in various versions of the *Passio S. Georgii*; see, for example, the *Passio S. Georgii* (BHL 3379), 527.30–528.8. Again it is not clear whether two differing versions were conflated by the martyrologist, or whether a 'mixed' variant, now lost, was used.

130. *Datianus cwen ðæs hæðnan caseres*. For Datianus, see also Introduction, p. 16.

131. *þin neorxnawong*. *þynne neorxnawang* C, *þinne neorxnawong* Herz. 'þin' seems to point to 'neorxnawong' as an unusual neuter, or else represents a copying error triggered by an original '-ne ne-'; in that case perhaps emend to 'þinne', as Herz does.

Bibliography: Cross, 'Saints' Lives in Old English', pp. 45–51; Whatley, s. v. 'Georgius'; Kotzor, II, 304; Rauer, 'Female Hagiography'; Stodnick, 'Bodies of Land'.

72. Vitalis: 28 April; d. Ravenna, first or second century; not commemorated in the *Calendar of Willibrord*; commemorated in Bede, *Martyrologium* (B II). Probably based on Pseudo-Ambrose, *Passio S. Geruasii* (BHL 3514), 744–5.

132. *deofolgyld*. *deofolgylda* C; reading in B represents a copying error or rare interpretation of 'deofolgyld' as fem.; perhaps emend to -a or -es; see Kotzor, II, 305.

Bibliography: Whatley, s. v. 'Gervasius et Protasius'; Lanéry, *Ambroise de Milan*, esp. pp. 305–47; Lanéry, 'Hagiographie d'Italie', pp. 61–8; Rauer, *Fontes*; Kotzor, II, 305; Stodnick, 'Bodies of Land'.

73. Christopher: 28 April; Lycia, ?third century, under Decius; not commemorated in the *Calendar of Willibrord*; commemorated in Bede, *Martyrologium* (B II). Based on a version of the saint's *passio*; cp. for example *Passio S. Christophori* (BHL 1764), 3–34; the precise text variant used remains to be located.

133. *Ða...worldwisena*. See Rauer, 'Direct Speech, Intercession, and Prayer', and Introduction, pp. 17–18.

134. *hwæ<te>s gneað<n>es*. See also Leinbaugh 'St Christopher and the *Old English Martyrology*'.

135. *þæt he næfre...operra worldwisena*. The list of misfortunes from which relic owners are spared remains problematic, despite the emendation of Herzfeld and Leinbaugh; the Latin passage (as transmitted) refers to hail storms, crop damage and infertility of vines or vineyards (*sterilitas vinearum*), none of which seem to have

very close parallels in the rather collective ‘woruldwelena’ (‘worldly goods’, C), nor in ‘worldwisena’ (‘fashions of the world’, B), although the variant in C seems the more plausible reading. One suspects that the passage is now garbled in both manuscripts, and that a more difficult phrase, possibly involving words like OE ‘wise’, f. (‘plant’), OE ‘weod’, f. (‘weed’), or OE ‘win’, n. (‘wine’), has been rationalised.

136. *geþingung*. *geþingu* with abbreviation mark B, C; see Note 128.

Bibliography: Leinbaugh, ‘St Christopher and the *Old English Martyrology*’; Whatley, s. v. ‘Christophorus’; Kotzor, II, 305; Cross, ‘On the Library’, p. 235n; Herzfeld, pp. 229–30; Orchard, *Pride and Prodigies*, pp. 12–18; Lionarons, ‘From Monster to Martyr’; Rauer, ‘Direct Speech, Intercession, and Prayer’; Mitchell, *Old English Syntax*, §2924; Bierbaumer, *Der botanische Wortschatz*, I, 143.

73a. The End of April: Monthly information on the length of day and night can be found in liturgical calendars; see the note above for **36a**. Bede, *De temporum ratione*, 15, represents an analogue for the English names of the months.

Bibliography: Kotzor, I, 306 and II, 305; Tupper, ‘Anglo-Saxon Dæg-Mæl’, p. 120.

73b. The Beginning of May: 1 May. The source for the sections on the beginnings of the months could have been Bede, *De temporum ratione*, 12 and 15; it is not in all cases clear whether this represents an antecedent or direct source, although the section on the beginning of May seems to be unusually close to Bede. Kotzor signals relevant information in a number of liturgical calendars and martyrologies which could also have served as sources.

Bibliography: Kotzor, I, 268 and II, 278–9, 305; Herzfeld, p. 230; Rauer, ‘Usage’, p. 127.

74. Philip: 1 May; first century; commemorated in the *Calendar of Willibrord* and in Bede, *Martyrologium* (B I/II). The latter part of this section is probably based on Pseudo-Abdias, *Passio S. Philippi* (BHL 6814), 385.1–48. The etymological information could have been derived from a number of possible sources, as discussed by Cross.

Bibliography: Cross, ‘The Apostles’, pp. 28–9; Biggs, *The Apocrypha*, p. 54; Kotzor, II, 306; Robinson, ‘The Significance of Names’, p. 42n; Herzfeld, pp. xxxviii and 230.

75. Athanasius: 2 May; ?296–373; not commemorated in the *Calendar of Willibrord*; commemorated in Bede, *Martyrologium* (B I/II). Aldhelm, *De uirginitate* (prose), 272.13–273.13, Aldhelm, *Carmen de uirginitate*, 971–93, and Rufinus, *Historia ecclesiastica*, 980.11–981.22 (which represents Aldhelm’s source) could have been used individually or together as sources for this section.

Bibliography: Whatley, s. v. ‘Athanasius’; Rauer, *Fontes*; Cross, ‘On the Library’, p. 231.

76. Pope Alexander I, Eventius and Theodolus: 3 May; Alexander s. ?109–?16; not commemorated in the *Calendar of Willibrord*; commemorated in Bede, *Martyrologium* (B). The source seems to be the *Passio S. Alexandri* (BHL 266), 374–5.

Bibliography: Cross, ‘Popes of Rome’, pp. 199–200 and 202–4; Whatley, s. v. ‘Alexander papa’; Lanéry, ‘Hagiographie d’Italie’, pp. 301–3; Kotzor, II, 306.

77. Discovery of the Holy Cross: 3 May; not commemorated in the *Calendar of Willibrord*; commemorated in Bede, *Martyrologium* (B II). The source seems to be the *Inuentio S. Crucis* (BHL 4169), 378.33–47 and 379.31–4; the martyrologist himself refers to ‘holy writings’.

137. *Ðær...gemeted*. The Latin text makes it clear that the smell emanated from the ground before the Cross was found. Various possibilities exist for punctuating this passage, see Mitchell, *Old English Syntax*, §§2519–2525.

138. *wæs gemeted...wæs gemeted*. Only B has this sequence of two similar sounding phrases; C omits the first and E omits the second phrase. The reading in B appears to be the correct one, as the most explicit version; the versions in C and E may go back to erroneous deletion of what might have looked like a redundant phrase.

139. *lichoman*. B refers to a body, whereas C and E for unclear reasons refer to a body and a grave (‘byrgenne’). There is no grave mentioned in the Latin, and for the miracle to make sense the dead man needs to be carried around in the open air. The branch of transmission to which C and E belong may have been influenced by a misunderstanding of ‘þæt treow wæs geseted’ as referring to a planting of the cross (or tree) in the ground, which the martyrologist may have intended as a metaphorical, but not literal, reading.

Bibliography: Biggs, ‘Inuentio Sanctae Crucis’; Cross, ‘On the Library’, p. 234n; Harbus, *Helena of Britain*, p. 31; Whatley, s. v. ‘Iesus Christus, Inuentio Sanctae Crucis’; Kotzor, I, 258.

78. Rogation Days: Not commemorated in the *Calendar of Willibrord*, nor in Bede, *Martyrologium*. The second half of this section seems to be a conflation of two sermons by Caesarius of Arles, Sermo 207, 828.56 and 830.17–21, and Sermo 208, 833.5–21 and 833.25–6. The information given in the first half is of a more general nature for which Cross has identified a number of analogues. Godden has shown that an anonymous Winchester homily borrows from this section.

140. *ciric<an>*. *ciricum* B, *cyrca* C, *ciercean* E; cp. also 2, 4, and Kotzor, II, 307.

141. *<cl>æsnungdrenceas*. *a æsnungdreceas* B, *clænsung* in the margin Be, *clæsnungdrencas* C, E, *a <c>æsnungdrenceas* Ko; see Kotzor, I, 137n.

Bibliography: Cross, ‘The Use of Patristic Homilies’, pp. 113–16; Hill, ‘The *Litaniae maiores*’; Trahern, ‘Caesarius of Arles’; Kotzor, II, 307; Rauer, ‘Usage’, pp. 128, 132 and 134; Godden, ‘Old English Composite Homilies’; Cross, ‘On the Library’, p. 237; Tupper, ‘Anglo-Saxon Dæg-Mæl’, pp. 122, 161, and 172.

79. Ascension: 5 May; commemorated in the *Calendar of Willibrord*; not commemorated in Bede, *Martyrologium*. This section is largely derived from Adomán, *De locis sanctis*, 1.23.1–99; the opening lines are loosely based on Luke 24.51 (Zwiep, pers. comm.) and Acts 1.1–12. Cross, ‘The Use of Patristic Homilies’ suspected a homily or commentary behind the reference to the earth moving to heaven, pointing to Pseudo-Augustine, Sermo 395, 1717 and Sermo 176, 2081 from which the image could have been derived; Zwiep (pers. comm.) identifies Augustine, Sermo 130, 727 as a further possible source. Man’s exaltation over the hosts of angels generally mirrors information given in 1 Pe 3.22; in terms of phrasing one suspects a connection with the phrase *super choros angelorum*, which frequently refers to the Assumption of the Virgin Mary and which Zwiep (pers. comm.) also traces to a number of later medieval references to the Ascension of Christ; Old English equivalents, such as ‘ofer ealle engla þretas’ or ‘bufon engla ðrymme’, also occur. This section shares some of its imagery and analogues with Blickling Homily 11.

142. < nolde seo eorðe him onfon >. Herz, seo eorðe him onufan scealde B, Ko, nolde seo eorðe hym onfon C, nolde sio eorðe him onfon E; see Kotzor, II, 309.

143. þe. B, þe hig C, þe ða E; relative clause possibly defective in B.

144. on sæton. onsæton Ko, on asetton C; see also Kotzor, II, 309.

145. ðære. para C; see Kotzor, II, 309.

146. Drihtne<s>. drihtne B, Drihtne<s> Ko, Herz, dryhtnes C; see Kotzor, II, 309.

147. swaða. swaðe C; see Kotzor, II, 309.

148. ondry<sn>lice. ondrynlice B, Ko, ondryslice C; see Kotzor, II, 309.

Bibliography: Cross, ‘On the Blickling Homily for Ascension Day’; Cross, ‘The Use of Patristic Homilies’, p. 122; Cross, ‘The Influence of Irish Texts and Traditions’, pp. 180–1; Clayton, *The Cult of the Virgin Mary*, p. 243; Oetgen, ‘Common Motifs’, p. 442; Cross, ‘On the Library’, p. 232; Kotzor, I, 254–5 and II, 307–9; Rauer, ‘Usage’, p. 128; Ó Broin, ‘Rex Christus Ascendens’, pp. 198–259.

80. Eadberht: 6 May; d. 698; not commemorated in the *Calendar of Willibrord*, nor in Bede, *Martyrologium*. The source for this section is Bede, prose *Vita S. Cuthberti* (BHL 2021), 286.19–20, 292.1–12, 292.23–8, 292.30–294.1, 294.3–7, 294.9–28, and 296.1–8.

149. clænre. mycelre C, E; variant perhaps closer to source, *miro affectu*.

150. þæt...restep. on þære stowe reste and C, on ðære stowe ræste E; phrase in B probably defective.

Bibliography: Kotzor, I, 267 and II, 310–11; Rauer, *Fontes*; Whatley, s. v. ‘Eadberht’; Cross, ‘On the Library’, p. 238; *PASE*, Eadberht 3; *ODNB*, s. v. ‘Eadberht’.

81. John of Beverley: 7 May; d. 721; not commemorated in the *Calendar of Willibrord*, nor in Bede, *Martyrologium*. Largely based on Bede, *Historia ecclesiastica*, 456.12–468.34.

151. *Sancte Iohannes geleornes*. The death of this saint in 721 seems to be the latest datable event mentioned in the *Old English Martyrology* (but cp. also Note 291).

Bibliography: Kotzor, I, 252–3 and II, 311–12; Cross, ‘A Lost Life of Hilda of Whitby’, pp. 24 and 36n; Cross, ‘On the Library’, p. 230; Lapidge, ‘Acca of Hexham’, p. 40; Wilson, *The Life and After-Life*, pp. 29–30; *PASE*, John 18; *ODNB*, s. v. ‘John of Beverley’; Rauer, ‘Female Hagiography’.

82. Discovery of St Michael’s Church: 8 May; not commemorated in the *Calendar of Willibrord*, nor in Bede, *Martyrologium*. Probably based on the *Apparitio S. Michaelis* (BHL 5948), 541.24–31.

Bibliography: Whatley, s. v. ‘Michaelis archangelus’; Johnson, *Saint Michael the Archangel*, pp. 50–63; Cross, ‘An Unrecorded Tradition’, p. 12n.

83. Victor Maurus: 8 May; d. Milan, 303, under Maximian; not commemorated in the *Calendar of Willibrord*, nor in Bede, *Martyrologium*. Probably derived from the *Passio S. Victoris* (BHL 8580), 288–90.

152. *heafdum*. See Campbell, *Old English Grammar*, §574.4, Swanton, ed., *The Dream of the Rood*, p. 126, and diPaolo Healey, ‘Old English *heafod* “head”: A Lofty Place?’, p. 34.

Bibliography: Cross, ‘Old English *leasere*’, p. 485; Whatley, s. v. ‘Victor Maurus’; Cross, ‘The Latinity’, pp. 281–2; Lanéry, ‘Hagiographie d’Italie’, pp. 261–4; Kotzor, II, 312; Roberts, ‘*Fela martyra*’, p. 170.

83a. The Beginning of Summer: 9 May. The date and the information on the Pleiades are possibly derived from Bede, *De temporum ratione*, 35.41–51, and more or less reflect astronomical reality (pers. comm. Cameron). Only two out of the four implied seasons are mentioned in the *Old English Martyrology*: summer (ninety days long, beginning 9 May) and winter (ninety-two days, beginning 7 November; cp. 221a), which raises questions regarding the length of the entire year. The Anglo-Saxon calendrical tradition knows similar entries for the beginnings of the seasons, and it is probable that a calendar served as a source here; see, for example, the calendar in Oxford, Bodleian Library, Digby 63, fols. 40–45, 9 May, *Æstas initium habet dies xc* and 7 November, *Hiems habet dies initium xci*; that particular calendar also has an entry for the beginning of spring, 7 February, *Verus* (sic) *initium habet dies xci*. As the section for early February is missing from the *Old English Martyrology*, it is hard to say whether a similar entry for the beginning of spring also appeared there. Several calendars put the beginning of autumn on 7 August, but the *Old English Martyrology* does not list this event against that date, for unknown reasons. It is therefore possible that the martyrologist aimed at presenting a four-seasons system, without, however, finalising it. Alternatively, it may be that the author intended to follow the older two-season system, without, however adjusting the length of the two seasons to make up a full year.

153. *æfen*. There seems to be no explanation for the variant ‘undern’ C.

Bibliography: Anderson, 'The Seasons of the Year', pp. 231–2 and 238–40; Rauer, 'Usage', pp. 127, 132, 134 and 139; Kotzor, I, 306 and II, 312; Wormald, *English Kalendars before A.D. 1100*, pp. 1–13; Tupper, 'Anglo-Saxon Dæg-Mæl', pp. 149 and 203.

84. Gordianus: 10 May; Rome, fourth century, under Julian; not commemorated in the *Calendar of Willibrord*; commemorated in Bede, *Martyrologium* (B II). Possibly based on information derived from a sacramentary.

Bibliography: Kotzor, I, 211, 218, 225, 259, 264 and II, 312; Whatley, s. v. 'Gordianus et Epimachus'; Cross, 'On the Library', pp. 234 and 241n.

85. Calepodius: 10 May; Rome, third century; not commemorated in the *Calendar of Willibrord*; commemorated in Bede, *Martyrologium* (B). Possibly derived from Bede, *Martyrologium*, 66.

Bibliography: Kotzor, I, 211, 214n, 225, and II, 313; Cross, 'On the Library', p. 241n; Whatley, s. v. 'Callistus'.

86. Pancras: 12 May; commemorated in the *Calendar of Willibrord* and in Bede, *Martyrologium* (B). Most of this section is based on the *Passio S. Pancratii* (BHL 6421), 16.4–6, 17.5–7 and 17.19–18.9; the detail concerning the saint's burial place may or may not have been derived from the *Liber pontificalis*, I.324.5. The chronology of the events described, including references to the saint's baptism by Pope Cornelius (251–3), persecution by Diocletian (c. 244–c. 312) and martyrdom at a young age (c. 304), is implausible, but is already present in the Latin tradition. On the chronological problems in particular, see Drobner, *Der heilige Pankratius*, pp. 12–15.

154. *Frigia*. Phrygia is a region rather than a city; the misunderstanding in the Old English text seems to have been caused by a variant reading in the *passio*, 'ciuitate frigia'.

Bibliography: Cross, 'Identification: Towards Criticism', pp. 231–2; Whatley, s. v. 'Pancratius'; Gioanni, 'Hagiographie d'Italie', pp. 389–90; Drobner, *Der heilige Pankratius*; Cross, 'On the Library', p. 243 n; Kotzor, II, 313.

87. Victor and Corona: 14 May; Egypt, second century, under Antoninus; not commemorated in the *Calendar of Willibrord*; commemorated in Bede, *Martyrologium* (B). The source seems to be the *Passio S. Victoris* (BHL 8559), 266–8.

155. *Antoninus*. The emperor referred to is Antoninus Pius.

Bibliography: Whatley, s. v. 'Victor & Corona'.

88. Pentecost: 15 May; commemorated in the *Calendar of Willibrord*; not commemorated in Bede, *Martyrologium*. The sources for this section have not conclusively been established. Acts 1.15, 2.2–4 and 2.43 represent antecedent sources; for the association of Pentecost with the giving of the law to Moses, see the

analogues adduced by Cross, 'The Use of Patristic Homilies'. Dekker discusses dove imagery in a pentecostal context.

156. *forþon ðe. forþon on þone dæg C, forðon þe on þone dæg Herz*; reading in C gives better sense and is possibly authorial.

157. *Hælend<e>s. hælendas B, hælendes C, hælend<e>s Ko, Herz*; reading in B possibly a spelling variant, but here more likely to be an error triggered by the ending of the following word.

Bibliography: Cross, 'The Use of Patristic Homilies', pp. 122–3; Cross, 'On the Library', p. 247; Kotzor, II, 313; Rauer, 'Usage', pp. 128 and 132; Dekker, 'Pentecost and Linguistic Self-Consciousness'; Cook, *Biblical Quotations*, pp. 17 and 19–20.

89. Pope John I: 18 May; s. 523–6; not commemorated in the *Calendar of Willibrord*; commemorated in Bede, *Martyrologium* (B, under different date). Apparently based on the *Liber pontificalis*, I.276.6, and Gregory, *Dialogi*, 3.2.22–6 and 4.31.9–31.

158. *Peodoric<us> Gotona cyning. Peodoricost gotona cyning B, Peodoric ostgotona cyning Ko*; 'Ost-' is extremely rare in Old English and is probably not the authorial reading. Herzfeld suspected a garbled -us ending for the preceding name behind the -ost; see the subsequent references to 'Deodoricus' further on in this section. It is noteworthy that the C tradition clearly also had problems with this element, as did the B scribe who attaches 'ost' to the preceding word.

159. *lædon. lædan C, Herz*; for the infinitive ending, see Campbell, *Old English Grammar*, §377.

160. *ond ungyred. ungyrd C, Herz*; omission of conjunction in C is perhaps preferable, but B seems to reflect the complex series of participles of the Latin source.

Bibliography: Cross, 'Popes of Rome', pp. 194–5 and 202–3; Cross, 'On the Library', pp. 235n, 243 and 245; Kotzor, I, 269n and 270n; Gioanni, 'Hagiographie d'Italie', pp. 389–90; Herzfeld, p. 230.

90. Basilla: 20 May; Rome, third century, under Gallienus; not commemorated in the *Calendar of Willibrord*, nor in Bede, *Martyrologium*. Based on a text variant similar to the *Passio S. Eugeniae* (BHL 2666), 616–19.

161. *forbead ðæm duruwardum þæt heo hine hire gesægde*. Pompeius's arrival at Basilla's house contains several textual difficulties which cannot be entirely resolved, although C appears to present a somewhat better text here. Both B and C agree on the verb 'forbeodan'; this verb seems to be used here, unusually, in a positive sense, 'to command', translating *imperare*, without a negative injunction in the dependent clause. Whatley (pers. comm.) confirms that in the Latin manuscript tradition no significant variant readings have been found that could have triggered this rare usage, of which, he adds, one or two additional instances are cited in a semantic study of OE 'bebeodan' 'and forbeodan' by Haessler. The Latin tradition properly has the *ianitores* in the plural (whilst B and C disagree on the number of the verb); 'heo' may hide an original nom. masc. pl., subsequently misunderstood as nom. fem. sg.

162. *onheldon*. *onhyldan* C; for the infinitive ending, see Campbell, *Old English Grammar*, §377.

Bibliography: Cross, ‘*Passio S. Eugeniae*’; Whatley, s. v. ‘Eugenia’; Whatley, ‘Eugenia before Ælfric’; Haessler, ‘Old English *Bebeodan*’; Kotzor, I, 273n and II, 314; Rauer, ‘Female Hagiography’; Stodnick, ‘Bodies of Land’; Magennis, ‘Occurrences of Nuptial Imagery’.

91. Pope Urban I: 25 May; s. 222–30; not commemorated in the *Calendar of Willibrord*; commemorated in Bede, *Martyrologium* (B). The *Liber pontificalis*, I.143.1–4 seems to be the sole source for this section; the length of the saint’s pontificate is probably derived from an (as yet untraced) variant reading in the *Liber pontificalis* which differs from that in the edited text.

163. *mynstre*. See Note 23.

Bibliography: Cross, ‘Popes of Rome’, pp. 191–2 and 202–3; Cross, ‘On the Library’, p. 243; Kotzor, I, 269 and II, 314; Gioanni, ‘Hagiographie d’Italie’, pp. 389–90.

92. Augustine of Canterbury: 26 May; d. 604x609; not commemorated in the *Calendar of Willibrord*; commemorated in Bede, *Martyrologium* (B I/II). As acknowledged by the martyrologist, this section is based on various passages in Bede, *Historia ecclesiastica*, among them probably 136.13–21 and 144.8–14.

Bibliography: Cross, ‘A Lost Life of Hilda of Whitby’, pp. 24–5; Cross, ‘On the Library’, p. 230; Kotzor, I, 252–3 and II, 315; Whatley, s. v. ‘Augustinus Cantuariensis’; *PASE*, Augustine 1; *ODNB*, s. v. ‘Augustine’.

93. Sisinnius, Martyrius and Alexander: 29 May; d. 397; not commemorated in the *Calendar of Willibrord*, nor in Bede, *Martyrologium*. The minimal information given (feast, name, general martyrdom) could have been derived from another martyrology or calendar (although no surviving Anglo-Saxon calendar presents an entry for this feast).

Bibliography: Kotzor, I, 294, 306 and II, 315; Quentin, *Les martyrologes historiques*, p. 574; Frere, *Studies in Early Roman Liturgy*, pp. 46–7.

94. Petronilla: 31 May; first century, Rome; not commemorated in the *Calendar of Willibrord*; commemorated in Bede, *Martyrologium* (B II). Probably based on the *Vita S. Petronillae* (BHL 6061), 10.

164. *all. ealle* C; see Kotzor, II, 315.

165. *eall. ealle* C; see Kotzor, II, 315.

Bibliography: Whatley, s. v. ‘Petronilla & Felicula’; Kotzor, II, 315; Lendinara, ‘Pietro, apostolo, vescovo e santo’; Stodnick, ‘Bodies of Land’.

94a. The End of May: Monthly information on the length of day and night can be found in liturgical calendars; see the note above for **36a**. Bede, *De temporum ratione*, 15 represents an analogue for the English names of the months.

Bibliography: Kotzor, I, 306 and II, 315; Tupper, ‘Anglo-Saxon Dæg-Mæl’, p. 120.

94b. The Beginning of June: 1 June. The source for the sections on the beginnings of the months could have been Bede, *De temporum ratione* 12 and 15; it is not in all cases clear whether this represents an antecedent or direct source, although the section on the beginning of June seems to be unusually close to Bede. Kotzor signals relevant information in a number of liturgical calendars and martyrologies which could also have served as sources.

166. *Ærra Liða...liðað*. Notwithstanding the pun in this section, ‘liþan’ (‘to travel’) and ‘lipe’ (‘mild’) are etymologically not related.

Bibliography: Kotzor, I, 268 and II, 278–9, 316; Anderson, ‘The Seasons of the Year’, pp. 251–2.

95, 96. Priscus and Nicomedes: 1 June; Priscus d. ?272; Nicomedes d. Rome, first century; Priscus is commemorated in the *Calendar of Willibrord*, but not in Bede, *Martyrologium*. Nicomedes is not commemorated in the *Calendar of Willibrord*, but in Bede, *Martyrologium* (B II). The source for these entries was probably a liturgical book from Capua or more generally the region of Campania, most likely brought to Anglo-Saxon England by Hadrian.

167. *sacramentorium*. sacramentorum C; cp. also **158** and Gneuss, ‘Liturgical Books’, p. 100.

168. *niwran*. The text contains three references to new sacramentaries, **96**, **158** and **169**; in all cases B presents a comparative form, ‘niwran’, ‘newer, more recent’ sacramentaries, whereas C refers to ‘nywan’, ‘new’ sacramentaries. It is difficult to say which of these represents the original reading, or what the significance of this difference might be. According to Bischoff and Lapidge, *Biblical Commentaries*, p. 162n, this ‘new’ sacramentary was probably a copy of the *Gregorianum*. For the distinction between different types of sacramentary (in this context the *Gelasianum* and the *Gregorianum*), see the seminal studies and handlists by Gamber, *Sakramentartypen* and *Codices liturgici latini antiquiores*, I, 233–7; for a detailed discussion of this and further secondary literature by Gamber and others, and the classification of the ‘old’ and ‘new’ sacramentary into a particular type, see Kotzor, I, 258–66.

Bibliography: Hohler, ‘Theodore and the Liturgy’, pp. 226–8; Bischoff and Lapidge, *Biblical Commentaries*, pp. 161–7; Kotzor, I, 258–66 and II, 316; Frere, *Studies in Early Roman Liturgy*, p. 45; Cross, ‘On the Library’, p. 234; Gneuss, ‘Liturgical Books’, pp. 99–101; Ambrasi, ‘Prisco da Capua’; Ambrasi, ‘Prisco vescovo di Capua’.

97. Erasmus: 2 June; d. ?300, under Diocletian; commemorated in the *Calendar of Willibrord*; not commemorated in Bede, *Martyrologium*. This section seems to be based entirely on a variant of the saint’s *passio*; cp. *Passio S. Erasmi* (BHL 2582), 485.1–7, 485.15–17, 486.16–19, 486.30–47, 487.17–30 and 488.25–46. The Latin traditon conflates two saints of the same name, which also results in a confusion of the chronology and localities in the martyrologist’s source.

169. <engellic>. ænlic B, Ko, Herz, engellic C. Cross suggested an authorial reading of ‘<engellic>’, which would mirror the source’s phrasing ‘angelico’ closely,

although the possibility remains that B's 'ænlíc' which is elsewhere attested to have an angelic connotation, represents the authorial reading. If 'ænlíc' had been the original reading, it would be hard to see how a subsequent C-tradition could have emended to 'engellic' without further consultation of the Latin source.

170. *sunnan leoma*. *sunnan leoman* C; Cross argued that the plural in C 'is closer to the plural of "radii solis" than the singular variant in B. Either could theoretically be the original reading.

171. *Ludican*. *lucidam* C; equally garbled in the Latin tradition where forms similar to *Lucrida* appear, as well as forms similar to *Sidugridum*. Cross shows that the martyrologist was working with a Latin text (possibly resembling *BHL* 2585 in some details) which presented a place-name similar to *Lucida* or *Lucrida*; Bratož suspects the place-name of Singidunum (modern Belgrade) as the original reading in the Latin tradition, although that cannot be said to be located in 'Italia'. See also Breeze, 'Locating *Ludica*'.

172. *hæðnan*. om. C; the reading in C seems closer to the presumptive source, as presented in the cited edition.

Bibliography: Cross, 'A Lost Life of Hilda of Whitby', p. 31; Whatley, s. v. 'Erasmus'; Luongo, 'Erasmus di Formia'; Cross, 'Source, Lexis, and Edition', pp. 28–9 and 34–6; Rauer, *Fontes*; Johnson, *Saint Michael the Archangel*, pp. 75–6; Rauer, 'Direct Speech, Intercession, and Prayer'; DOE, s. v. 'ænlíc' 3. c.; Bratož, 'Die diokletianische Christenverfolgung', p. 131.

98. Marcellinus and Peter: 2 June; d. Rome, 304, under Diocletian; not commemorated in the *Calendar of Willibrord*; commemorated in Bede, *Martyrologium* (B). Probably based on a variant of the *passio*; cp. *Passio S. Marcellini* (*BHL* 5231), 173.

173. *cristneres*. Cross identified 'cristnere' as a hapax legomenon which seems to translate the source's *exorcista*. The DOE interprets 'cristnere' as an office more associated with antebaptismal rites (catechism). The C variant ('cristenan weres') seems to be a total reinterpretation in ignorance of the Latin source, and shows what an impenetrable coinage 'cristnere' must have represented.

174. *heo*. *heo* B, Herz, hig C, Ko; 'heo' can here be interpreted as nom. pl. fem.; emendation is probably unnecessary. Cp. also 90 for what may be a similar textual problem.

175. *mid gimnum gefretwade ond mid golde, beorhtum hreglum gegerede*. Assuming the Latin source to read *ornatas gemmis et auro et splendidis uestibus indutas*, Cross suggested emendation of 'goldebeorhtum' in Herz to 'golde ond beorhtum', although emendation to 'golde ond mid beorhtum' would reflect the source as cited by Cross even better ('mid gimnum gefræt Wade ond mid golde <ond mid> beorhtum hreglum gegerede'), with the middle element apo koinou. However, it is important to note that the source edition cited here omits the *et* before *splendidis*, inserting a comma in the same place; most economically, the Old English reading of B is therefore retained here by inserting a comma between the two phrases in apposition. The variant in C demonstrates incomprehension of what must have been an unexpected construction, and moves further from the source by omitting the

reference to ‘hreglum’, *uestibus*. See also *DOE*, s. v. *goldbeorht*, which has only two attestations, one of them the passage under discussion here.

Bibliography: Cross, ‘A Virgo in the *Old English Martyrology*’, pp. 104–5; Cross, ‘A Lost Life of Hilda of Whitby’, pp. 33–4; Whatley, s. v. ‘Marcellinus et Petrus’; Lanéry, ‘Hagiographie d’Italie’, pp. 291–2; Rauer, *Fontes*; Kotzor, II, 316; Cross, Review of Kotzor, pp. 519–20; *DOE*, s. vv. ‘cristnere’ and ‘goldbeorht’.

99. Artemius, Candida and Virgo: 2 June; Rome, fourth century, under Diocletian; not commemorated in the *Calendar of Willibrord*, nor in Bede, *Martyrologium*. Based on the same *passio* as the previous section, the *Passio S. Marcellini* (*BHL* 5231), 171–3. For the daughter’s alternative name, Paulina, see Cross, ‘A Virgo in the *Old English Martyrology*’.

Bibliography: Cross, ‘A Virgo in the *Old English Martyrology*’; Whatley, s. v. ‘Marcellinus et Petrus’; Lanéry, ‘Hagiographie d’Italie’, pp. 291–2; Cross, ‘The Latinity’, pp. 286–8; Cross, ‘Popes of Rome’, p. 193.

100. Columba of Iona: 9 June; ?521–97; commemorated in the *Calendar of Willibrord*; not commemorated in Bede, *Martyrologium*. Probably derived from Bede, *Historia ecclesiastica*, 220.30–1, 222.1–2, 222.15–17 and 478.2–6. The miracle of the couple who save their home from fire by discussing Columba all night remains unsourced, and may be connected to an early life of Columba, now lost.

176. *hi slæp ofereode*. The collocation of ‘slæp’ and ‘ofergan’ is not particularly well attested, and parallels seem to occur mainly in poetry; cp. also 131.

177. *heora hus*. The reference to the couple’s house is ambiguous in number; the reference further below (‘pæt heora hus þurh pæt wæron’) is itself ambiguous in number, but is given a plural verb (‘wæron’) in both B and C; the reference at the end of the section (‘ðæm husum’) is plural in B and singular in C. It is difficult to account for this variety, and one suspects consistent singular usage in the original text.

Bibliography: Cross, ‘The Influence of Irish Texts and Traditions’, pp. 177–8; Cross, ‘A Lost Life of Hilda of Whitby’, pp. 25 and 29–30; Whatley, s. v. ‘Columba Hiensis’; Rauer, *Fontes*; Kotzor, II, 317; Cross, ‘On the Library’, pp. 230 and 248; Herzfeld, p. 231; Rauer, ‘Usage’, p. 126n; Thacker, ‘Lindisfarne and the Origin of the Cult of St Cuthbert’, p. 112; *PASE*, Columba 1; *ODNB*, s. v. ‘Columba’; Bately, ‘Old English Prose’, pp. 114–18.

101. Barnabas: 10 June; first century; commemorated in the *Calendar of Willibrord* (under different date) and in Bede, *Martyrologium* (B I/II, also under different date). The information of the opening lines is derived from Acts 4.36–37 and 13.1–15.41; for the poisoning episode, a parallel can be found in Rufinus, *Historia ecclesiastica*, 289.16–291.2, although that is attached to a different person, Barsabas.

Bibliography: Cross, ‘The Apostles’, pp. 37–8 and 40–1; Cross, ‘On the Library’, p. 235n; Rauer, *Fontes*; Kotzor, II, 317–18; Cook, *Biblical Quotations*, p. 20; Cross, ‘Mary Magdalen’, p. 16n.

102. Vitus and Modestus: 15 June; d. ? Rome, ?303, under Diocletian; commemorated in the *Calendar of Willibrord* and in Bede, *Martyrologium* (B II). Based on the *Passio S. Viti*. The text variant used by the martyrologist (BHL 8712) is as yet unedited and a more detailed source analysis remains to be undertaken, but a number of parallels can be found for example in the *Passio S. Viti* (BHL 8714), 634.29–638.26.

Bibliography: Cross, ‘Saints’ Lives in Old English’, pp. 58–62; Whatley, s. v. ‘Vitus, Modestus, and Crescentia’; Cross, ‘A Lost Life of Hilda of Whitby’, p. 30; Frere, *Studies in Early Roman Liturgy*, p. 46; Kotzor, II, 318.

103. Ferreolus and Ferrucio: 16 June; third century, under Aurelian; not commemorated in the *Calendar of Willibrord*; commemorated in Bede, *Martyrologium* (B). The source seems to be a *Passio S. Ferreoli*, although some doubt remains about the precise variant. For parallels, cp. *Passio S. Ferreoli* (BHL 2903), 7–8.

Bibliography: Whatley, s. v. ‘Ferreolus et Ferrucio’; Cross, ‘On the Library’, p. 241n; Kotzor, I, 212, 216 and II, 318.

104. Nicander: 17 June; second century; commemorated in the *Calendar of Willibrord*; not commemorated in Bede, *Martyrologium*. The source was probably a liturgical book from the region of Campania, most likely brought to Anglo-Saxon England by Hadrian.

Bibliography: Hohler, ‘Theodore and the Liturgy’, pp. 226–8; Bischoff and Lapidge, *Biblical Commentaries*, pp. 161–2; Kotzor, I, 258, 262, 263n and II, 319; Frere, *Studies in Early Roman Liturgy*, p. 46; Gneuss, ‘Liturgical Books’, pp. 99–101.

105. Blastus: 17 June; third century; not commemorated in the *Calendar of Willibrord*, nor in Bede, *Martyrologium*. Probably based on the *Passio SS. Marii et Marthae* (BHL 5543), 216; cp. also **29** above.

Bibliography: Whatley, s. v. ‘Marius et Martha’; Lanéry, ‘Hagiographie d’Italie’, pp. 250–7.

106. Mark and Marcellian: 18 June; d. Rome, ?286, under Diocletian; not commemorated in the *Calendar of Willibrord*; commemorated in Bede, *Martyrologium* (B II). Based on Pseudo-Ambrose, *Passio S. Sebastiani* (BHL 7543), 265.3–4, 265.6–266.8, 266.9–268.22 and 277.84–278.84.

Bibliography: Cross, ‘The Use of a *Passio S. Sebastiani*’, pp. 41–3; Lanéry, *Ambroise de Milan*, esp. pp. 503–7; Lanéry, ‘Hagiographie d’Italie’, pp. 68–80; Cross, ‘On the Library’, p. 236n; Kotzor, I, 273n and II, 319; Rauer, *Fontes*; Whatley, s. v. ‘Sebastianus’.

107. Gervase and Protase: 19 June; d. Milan, second century, under Nero; commemorated in the *Calendar of Willibrord* and in Bede, *Martyrologium* (B). Probably derived from Pseudo-Ambrose, *Passio S. Geruasii* (BHL 3514), 743–6. Cross (pers. comm., see Whatley) suspected use also of Ambrose, *Epistola* 22 (BHL

3513), although it is difficult to see which details should have been derived from this text. For general information on *BHL* 3513, see also Lanéry, *Ambroise de Milan*, pp. 29–41.

178. *getæht*<on>. The plural form found in C seems preferable to the sg. in B, if the narrative in this passage is correct as it stands. Alternatively, sg. ‘getæhte’ could be the original reading, if the passage once followed its Latin source in describing not just two spirits appearing to Ambrose, but in a separate vision also a figure reminiscent of St Paul, who instructs him (*docuerat*, 743) regarding the location of the bodies.

Bibliography: Whatley, s. v. ‘Gervasius et Protasius’; Lanéry, *Ambroise de Milan*, esp. pp. 305–47; Lanéry, ‘Hagiographie d’Italie’, pp. 61–8.

108. James the Less: 22 June; first century; commemorated in the *Calendar of Willibrord* and Bede, *Martyrologium* (B I, under different date in BII). Parallels can be found in Rufinus, *Historia ecclesiastica*, Pseudo-Isidore, *De ortu et obitu patrum*, 51.1–3, Isidore, *De ortu et obitu patrum*, 76, and several versions of the saint’s *passio*, including *Passio S. Iacobi minoris* (*BHL* 4093), 136–7, and Pseudo-Abdias, *Passio S. Iacobi minoris* (*BHL* 4089), 591.1–607.7, but the precise scenario of composition remains somewhat unclear. Like many other authors, the martyrologist conflates James the Less with James Alphaei.

179. *ealra*. *ealra* B, *anra* C; probably translates *tantum* ‘only’; the variant in C seems more idiomatic and may be authorial. See also *DOE*, s. v. *an*, A.4.c.i.d and 121.3 below for similar usage.

180. *ðær oneardadan*. Ko; word division chosen to reflect a presumptive close translation of *inhabitare*, but alternatives ‘ðær on eardadan’ and ‘ðæron eardadan’ are also plausible.

Bibliography: Cross, ‘The Apostles’, pp. 29–31; Cross, ‘On the Library’, p. 234n; Rauer, *Fontes*; Biggs, *The Apocrypha*, pp. 46–7; Kotzor, I, 257–8 and II, 320; Clayton, *The Cult of the Virgin Mary*, pp. 216–17.

109. Alban: 22 June; Verolanium, third century, under Diocletian; not commemorated in the *Calendar of Willibrord*; commemorated in Bede, *Martyrologium* (B). The source is Bede, *Historia ecclesiastica*, 28.16–30.13, 32.14–33 and 34.8–11.

Bibliography: Kotzor, I, 254n and II, 320–1; Cross, ‘A Lost Life of Hilda of Whitby’, pp. 25–6; Cross, ‘On the Library’, p. 230; Stodnick, ‘Bodies of Land’.

110. Æthelthryth: 23 June; d. 679; not commemorated in the *Calendar of Willibrord*; commemorated in Bede, *Martyrologium* (B). Largely based on Bede, *Historia ecclesiastica*, 390.25–394.2 and 394.12–35.

181. *nemn*<*a*>ð. *nemneð* B, Ko, *nemnað* C; Kotzor, II, 323 suspects scribal error in B, but does not emend.

182. *tid*. *tid* B, *tyde* C, *tide* Herz, *tid* Ko; Kotzor, II, 323 suspects scribal error in B, but reading in B perhaps authorial; *DOE*, s. v. *fram* I.B.2 also presents usage of ‘fram’ with acc. in biblical glosses.

183. *awunode*. See *DOE*, s. v. *awunian* 1.a., here translates *persteterit*; cp. also 138.

Bibliography: Kotzor, I, 254n and II, 322–3; Cross, ‘A Lost Life of Hilda of Whitby’, pp. 25–7; Cross, ‘On the Library’, p. 230; Whatley, s. v. ‘Ætheldrytha’; Foot, ‘Anglo-Saxon Minsters’, p. 222; Rauer, ‘Female Hagiography’; Gretsche, *Ælfric and the Cult of Saints*, pp. 202–3; Bately, ‘The Place Which is Called’; Blanton, *Signs of Devotion*; *PASE*, Æthelthryth 2 and Ecgfrith 4; *ODNB*, s. v. ‘Æthelthryth’; Incitti, ‘Modelli agiografici’.

111. The Birth of St John the Baptist: 24 June; commemorated in the *Calendar of Willibrord* and in Bede, *Martyrologium* (B I/II). The section seems to combine details from Petrus Chrysologus, Sermo 91, 566.72–568.106 and Caesarius of Arles, Sermo 216, 858.12–860.6; these sermons are themselves indebted to biblical material, which could additionally have influenced the martyrologist directly. Hall discusses variant versions of the cited homiletic material, which could also have been known to the martyrologist.

184. *forð gangan*. Could alternatively be divided as ‘forðgangan’ (apparently translates *processurus*), see *DOE*, s. v. *forþ*, A.6.a.ii and *DOE*, s. v. *forþgangan*.

Bibliography: Cross, ‘Blickling Homily XIV’, pp. 154–6; Cross, ‘The Use of Patristic Homilies’, pp. 108 and 125; Cross, ‘The Latinity’, pp. 281–2; Cross, ‘On the Library’, p. 237; Hall, ‘Petrus Chrysologus’; Hall, ‘The Armaments of John the Baptist’, pp. 289–91; Trahern, ‘Caesarius of Arles’; Cook, *Biblical Quotations*, pp. 18–19.

111a. Summer Solstice: 24 June. Not commemorated in the *Calendar of Willibrord*. Based on Adomnán, *De locis sanctis*, 1.11.4–21.

185. *standeð*. The reference to the sun *standing* in the sky seems to gloss the etymology of *solstitium*, from *sistere*, ‘to stand’.

186. *wundorlice*. Here understood as the adv.; *mirum in modum* in the Latin text also has an adverbial function. Alternatively, ‘wundorlice’ could be seen as a weak adj. here used as a noun, although this seems less likely; see Mitchell, *Old English Syntax*, §§132–4.

Bibliography: Cross, ‘The Influence of Irish Texts and Traditions’, p. 180; Kotzor, I, 254–5, 280n and II, 323; Cross, ‘On the Library’, p. 232; Rauer, ‘Usage’, p. 132; Tupper, ‘Anglo-Saxon Dæg-Mæl’, pp. 203–4.

112. Luceia and Auceia: 25 June; Rome, third or fourth century, under Diocletian; not commemorated in the *Calendar of Willibrord*, nor in Bede, *Martyrologium*. The source is the *Passio S. Luciae* (BHL 4980), 13–14.

187. *medomlic hus*. *Cubiculum condignum* in the Latin text.

Bibliography: Cross, ‘Identification: Towards Criticism’, p. 238; Whatley, s. v. ‘Luceiae Romae’; Rauer, ‘Female Hagiography’; Stodnick, ‘Bodies of Land’; Magennis, ‘Occurrences of Nuptial Imagery’.

113. John and Paul: 26 June; fourth century, under Julian; commemorated in the *Calendar of Willibrord* and Bede, *Martyrologium* (B). Probably based on a *passio* of these saints, although the precise variant remains to be further specified; for some parallels, cp. *Passio SS. Gallicani, Iohannis et Pauli* (BHL 3236, 3238), 569.40–572.46.

188. *acennede of Constantines sidan*. The notion of the saints' imperial descent seems to be based on the Latin source, although in the published version of the Latin text, the saints are described as connected to the empress or emperor's daughter (*ex latere auguste*), rather than the emperor himself. To what extent the martyrologist interpreted or misunderstood his Latin source could be better determined with the help of a more comprehensive edition of the Latin source. The issue is further complicated by the fact that the Latin tradition itself lacks historical accuracy.

Bibliography: Whatley, s. v. 'Iohannes & Paulus'; Cross, 'The Latinity', p. 288; Cross, 'Popes of Rome', p. 193; Lanéry, 'Hagiographie d'Italie', pp. 204–15; Herzfeld, p. 231; Leyser, 'A Church in the House of Saints', pp. 147–52.

114. Peter and Paul: 29 June; first century; commemorated in the *Calendar of Willibrord* and Bede, *Martyrologium* (B I/II). Conceivably based on Isidore, *De ortu et obitu patrum*, 67.5 and 68.5, or Pseudo-Isidore, *De ortu et obitu patrum*, 44.5 and 45.5, or on both these authors. The section also echoes Apoc. 11.4, 11.6 and Matthew 16.19 which are likely to represent indirect sources and were possibly part of a homiletic or liturgical text used by the martyrologist; in support of this scenario, Cross adduces an interesting analogue in the Hyde Breviary. Cross also shows that references to the saints' posthumous miracles can be found in a number of analogues.

189. *þa Neron...sweorde*. Ambiguous syntax; punctuation here follows similar patterns involving relative clauses in the opening formulae of entries. Ko punctuates differently, taking 'þa' as an adverb and the beginning of a new and independent clause.

190. *for mannum*. Syntactically ambiguous; here understood to qualify 'gesewene'; cp. for example the Old English translation of Gregory, *Dialogi*, 10.77.8, 'þæt for mannum gesewen wære', but could, less plausibly, also refer to the preceding 'þrowunge', as 'for mannum' represents a traditional collocation in references to Christ's self-sacrifice.

Bibliography: Cross, 'The Apostles', pp. 38–9; Cross, 'The Use of Patristic Homilies', p. 108n; Lendinara, 'Pietro, apostolo, vescovo e santo'.

115. Cassius: 29 June; d. 558; not commemorated in the *Calendar of Willibrord*, nor in Bede, *Martyrologium*. The source is Gregory, *Homiliae in Euangelia* 37, 355.195–357.268.

Bibliography: Kotzor, I, 255n and II, 324–5; Whatley, s. v. 'Cassius Narniensis'; Cross, 'On the Library', pp. 232 and 234; Cross, 'The Use of Patristic Homilies', p. 107; Frere, *Studies on Early Roman Liturgy*, p. 47.

116. Martial: 30 June; date unknown; not commemorated in the *Calendar of Willibrord*, nor in Bede, *Martyrologium*. The earlier parts of this section are

apparently based on the *Vita S. Martialis* (BHL 5551), 239.20–242.13. The miracle of the illicit lovers seems to be derived from the *Miracula S. Martialis* (BHL 5561), 245.7–19.

191. *eal swa*. *ealswa* Ko; ambiguous construction; an alternative word division and interpretation is possible; see Schleburg, *Altenglisch swa*, §§30 and 104.

192. *twegen men*. Herzfeld's translation refers to two men, but he and Whatley also draw attention to the fact that, in the edited Latin versions of the *miraculum*, the lovers are a man and a woman. The text here seems to use 'mann' in the sense of gender-neutral 'person', and there is therefore no divergence from the source.

Bibliography: Whatley, s. v. 'Martialis'; Herzfeld, pp. 111 and 231.

116a. The End of June: Monthly information on the length of day and night can be found in liturgical calendars; see **36a** above. Bede, *De temporum ratione*, 15, represents an analogue for the English names of the months.

Bibliography: Kotzor, I, 307 and II, 325; Tupper, 'Anglo-Saxon Dæg-Mæl', p. 120.

116b. The Beginning of July: 1 July. The source for the sections on the beginnings of the months could have been Bede, *De temporum ratione* 12 and 15, although it is not in all cases clear whether this represents an antecedent or direct source. Kotzor signals relevant information in a number of liturgical calendars and martyrologies which could also have served as sources.

Bibliography: Kotzor, I, 268 and II, 278–9, 326; Anderson, 'The Seasons of the Year', p. 252.

117. Processus and Martinianus: 2 July; Rome, first century, under Nero; not commemorated in the *Calendar of Willibrord*; commemorated in Bede, *Martyrologium* (B I/II). Probably based on Gregory, *Homiliae in Euangelia* 32, 285.212–24.

Bibliography: Kotzor, I, 255–6 and II, 326; Cross, 'The Use of Patristic Homilies', p. 107; Cross, 'On the Library', p. 232; Stodnick, 'Bodies of Land'; Thijs, 'Wærferth's Translation', pp. 48–9.

118. Zoe: ?4 July; d. Rome, third century, under Diocletian; not commemorated in the *Calendar of Willibrord*, nor in Bede, *Martyrologium*. Probably based on Pseudo-Ambrose, *Passio S. Sebastiani* (BHL 7543), 268.24 and 276.74.

193. *feorðan*. *fifan* C; the two manuscripts disagree on the feastday of this saint; either 4 or 5 July could be the martyrologist's original reading. Cross shows that the ambiguity arises from the relative timing of a series of martyrdoms in the *Passio S. Sebastiani*, and that discrepant variants already occur in the Latin tradition. Lapidge, 'Acca of Hexham', pp. 59 and 62, points out that the commemoration does not occur in Pseudo-Jerome, *Martyrologium*, and also suggests that it was derived from the *Passio S. Sebastiani*.

Bibliography: Cross, 'The Use of a *Passio S. Sebastiani*', pp. 41 and 43–4; Lanéry, *Ambroise de Milan*, esp. pp. 503–7; Lanéry, 'Hagiographie d'Italie', pp. 68–80;

Cross, 'On the Library', pp. 235n and 236n; Kotzor, I, 273n and II, 327; Whatley, s. v. 'Sebastianus'; Rauer, 'Female Hagiography'.

119. Octave of Peter and Paul: 6 July; not commemorated in the *Calendar of Willibrord*; commemorated in Bede, *Martyrologium* (B II). The minimal information presented in this section is probably derived from a liturgical text.

Bibliography: Kotzor, I, 259 and 264; Cross, 'On the Library', p. 234; Lendinara, 'Pietro, apostolo, vescovo e santo'.

120. Tranquillinus: 6 July; d. Rome, third century, under Diocletian; not commemorated in the *Calendar of Willibrord*, nor in Bede, *Martyrologium*. Probably based on Pseudo-Ambrose, *Passio S. Sebastiani* (BHL 7543), 265.7, 271.36, 272.45–7 and 276.75.

Bibliography: Cross, 'The Use of a *Passio S. Sebastiani*', pp. 41 and 44; Lanéry, *Ambroise de Milan*, esp. pp. 503–7; Lanéry, 'Hagiographie d'Italie', pp. 68–80; Cross, 'On the Library', p. 236n; Kotzor, I, 273n and II, 327; Whatley, s. v. 'Sebastianus'; Rauer, 'Usage', p. 128.

121. Procopius: 7 July; d. Palestine, 303; not commemorated in the *Calendar of Willibrord*; commemorated in Bede, *Martyrologium* (B under a different date). Probably based on the *Passio S. Procopii* (BHL 6949), 50.1–51.15, which, like several other texts, also gives the saint's feastday as 7 July.

194. *hlaf an*. See Kotzor, II, 327; DOE, s. v. *an*, A.4.c.i.f.

Bibliography: Whatley, s. v. 'Procopius Caesareae'; Kotzor, II, 327; Sauget, 'Procopio', cols. 1164–5; Lapidge, 'Acca of Hexham', p. 36.

122. Marina: 7 July; d. Antioch, date unknown; not commemorated in the *Calendar of Willibrord*, nor in Bede, *Martyrologium*. Clearly based on a *Passio S. Margaretae*, although the precise variant used by the martyrologist remains unidentified and is probably lost; for some parallels, cp. Pseudo-Theotimus, *Passio S. Margaretae* (BHL 5303), 3–10, 19–20 and 22–4.

195. *sceapum*. *sceap* C; cp. also the very similar passage at 136 and Note 217.

196. *synne*. *synna* C; see Kotzor, II, 328.

197. *Drihten...lufu*. See Rauer, 'Direct Speech, Intercession, and Prayer', and Introduction, pp. 17–18.

198. *swa hwær...ponne*. See Schleburg, *Altenglisch swa*, §805.

Bibliography: Clayton and Magennis, *The Old English Lives*, pp. 51–6; Cross, 'The Notice on Marina'; Whatley, s. v. 'Margareta'; Kotzor, II, 328; Rauer, 'Female Hagiography'; Stodnick, 'Bodies of Land'; Rauer, 'Direct Speech, Intercession, and Prayer'.

123. The Seven Brothers: 10 July; second century; commemorated in the *Calendar of Willibrord* and Bede, *Martyrologium* (B). The source is probably the *Passio S. Felicitatis* (BHL 2853), 3–90; the intended emperor is Antoninus Pius. The separation of this feast from that of the saints' mother Felicity (see 229) is already attested in the

Latin tradition which the martyrologist seems to have followed here, and is explained by the fact that the sons are not martyred on the same day as their mother.

Bibliography: Cross, 'The Use of Patristic Sources', p. 107n; Lanéry, 'Hagiographie d'Italie', pp. 35–45; Cross, 'On the Library', p. 241n; Whatley, s. v. 'Felicitas & Septem Fillis'; Rauer, 'Female Hagiography'; Lapidge, 'Acca of Hexham', p. 56; Kotzor, I, 212 and II, 328.

124. Anatolia, Audax: 10 July; third century, under Decius; not commemorated in the *Calendar of Willibrord*; commemorated in Bede, *Martyrologium* (B, under a different date). Cross suggested that three different sources were conflated in the composition of this section, the *Passio S. Anatholiae et Audacis* (BHL 418), 672–3, Aldhelm, *De uirginitate* (prose), 309.25–310.9 and Aldhelm, *Carmen de uirginitate*, 2426–45. But much remains unclear regarding the early development of the Latin tradition for this saint, and the martyrologist may have known a text which was very different from surviving versions.

199. *þe...wæs. om. C*; unusual opening formula in B, possibly defective.

200. *ða ceastre seo is nemned Piceno...ceastre*. Picenum is a region rather than a city.

Bibliography: Whatley, s. v. 'Anatolia et Audax'; Cross, 'On the Library', p. 231; Franklin, 'Theodore and the *Passio S. Anastasii*', p. 186; Frere, *Studies in Early Roman Liturgy*, p. 47; Mara, *I martiri della Via Salaria*, pp. 151–201; Rauer, 'Female Hagiography'.

125. Rufina and Secunda: 10 July; d. Rome, third century; not commemorated in the *Calendar of Willibrord*, nor in Bede, *Martyrologium*. Probably based on Aldhelm, *Carmen de uirginitate*, 2331–7, although this text fails to account for the saints' feastday, the detail of the Roman emperor, and the saints' burial place.

201. *byðme*. An unusual spelling variant of 'bytme', a word only rarely attested. The word may have been derived from a gloss, and reflects a similar spelling of the word in the Corpus Glossary, 'bythne'.

Bibliography: Cross, 'On the Library', p. 231; Kotzor, I, 250n and 257n; Cross, 'A Lost Life of Hilda of Whitby', p. 31; DOE, s. v. bytme, 1; Rauer, 'Female Hagiography'.

126. Phocas: 14 July; ?fourth century, under Diocletian; not commemorated in the *Calendar of Willibrord*; commemorated in Bede, *Martyrologium* (B). Most of this section is probably based on the *Passio S. Phocae* (BHL 6838), 420.34–40, 421.29–45 and 421.52–422.4. The reference to the saint's relics in Vienne (B only, with a lacuna in C, probably caused by eyeskip) has parallels in a number of martyrologies and other texts, including, for example, the martyrology by Hrabanus Maurus (14 July).

Bibliography: Whatley, s. v. 'Phocas Sinope'.

127. Cyricus and Julitta: 15 July; d. Tarsus, ?304, under Diocletian; not commemorated in the *Calendar of Willibrord*; commemorated in Bede,

Martyrologium (B I/II). Clearly based on a *Passio S. Cyrici*, although the precise variant used by the martyrologist remains unidentified; for some parallels, cp. the *Passio S. Cyrici* (BHL 1802–8), 29 and 33.

202. *Drihten...worlda*. See Rauer, ‘Direct Speech, Intercession, and Prayer’, and Introduction, pp. 17–18.

203. *soðfæstnes ond rihtwisnes*. Although the saint’s prayer does have some parallels in the relevant Latin text, this phrase is one of several in the prayer for which no close parallel has been identified in printed Latin sources. Questions remain open regarding its translation; see Kotzor, I, 364, and Bately, ‘Did King Alfred’, pp. 199–200.

204. *synne wepe*. *synna wepe* C; see Kotzor, II, 329.

205. *he sy hwittra ðonne snaw*. B and C disagree on whether it is the sin (C, with fem. pronoun ‘heo’ and adj. ‘hwyttrē’) or the man (B, with masc. pronoun ‘he’ and masc. adj. ‘hwittra’) which is whiter than snow after being cleansed; Ba corrects the pronoun but not the adj. to fem. endings; Ko sides with C, whereas the reading in B is preferred here. The image does not seem to appear in versions of the saint’s *passio*, and either version could be original. The image is utterly conventional, however, and in Christian literature ultimately goes back to Ps 50 (51). 9 (7), where it refers to the sinner rather than the sin, which perhaps also represents the more plausible reading here. See also Kotzor, II, 329, and Cross, ‘A Lost Life of Hilda of Whitby’, pp. 33 and 43.

Bibliography: Whatley, s. v. ‘Circus & Julitta’; Cross, ‘A Lost Life of Hilda of Whitby’, pp. 32–3; Kotzor, I, 364 and II, 329; Hohler, ‘Theodore and the Liturgy’, pp. 223–4; Rauer, ‘Direct Speech, Intercession, and Prayer’.

128. Speratus and the Scillitan Martyrs: 17 July; d. Carthage, 180; not commemorated in the *Calendar of Willibrord*; commemorated in Bede, *Martyrologium* (B). The *Passio SS. Scillitanorum* (BHL 7531), 214, has been considered as a possible source for this section, but Whatley points out that not all details have parallels in that text.

Bibliography: Whatley, s. v. ‘Scillitani’.

129. Symphorosa and her Seven Sons: 18 July; second century, under Hadrian; commemorated in the *Calendar of Willibrord* and Bede, *Martyrologium* (B, under a different date). Cross suggested that this very brief section is based on the *Passio S. Symphorosae* (BHL 7971), 358–9, although all of the details, with the exception of the saint’s widowhood, could also have been derived from elsewhere.

206. *para. þære* C; see Kotzor, II, 330.

Bibliography: Whatley, s. v. ‘Symphorosa & Filiis’; Kotzor, I, 212, 225 and II, 330; Lanéry, ‘Hagiographie d’Italie’, pp. 233–8; Cross, ‘On the Library’, p. 241n; Rauer, ‘Female Hagiography’.

130. Christina: 19 July; ?fourth century, under Diocletian; not commemorated in the *Calendar of Willibrord*; commemorated in Bede, *Martyrologium* (B II, under a different date). The martyrologist seems to have made use of Aldhelm, *De uirginitate*

(prose), 300.24–301.20 and a still elusive variant of the saint's *passio*; for parallels, cp. *Passio S. Christinae* (BHL 1748b), 173.1–181.17. The feastday of 19 July (as opposed to the more widely attested 24 July) also appears in several Anglo-Saxon calendars.

207. *geara*. *geare* C; see Kotzor, II, 330.

208. *hi bewyrcean*. *hig belucan* C; see DOE, s. v. *bewyrcean*, 5, *pace* Swaen, 'Contributions to Anglo-Saxon Lexicography', p. 178n, but notice that the redactor in the C tradition must also have felt that 'bewyrcean' might lead to confusion.

209. *æfenne*. *æfen* C; see Kotzor, II, 330.

210. *fullwie*. *fullie* C; see DOE, s. v. *fullian*, 1 and 2a.

211. *mergenne*. *morgen* C; see Kotzor, II, 330.

Bibliography: Cross and Tuplin, 'An Unrecorded Variant'; Whatley, s. v. 'Christina'; Cross, 'On the Library', p. 230; Cross, '*Passio S. Eugeniae*', p. 395; Johnson, *Saint Michael the Archangel*, pp. 75–6; Rauer, *Fontes*; Rushforth, *Saints in English Kalendars*.

131. Arsenius: 19 July; fifth century; not commemorated in the *Calendar of Willibrord*; commemorated in Bede, *Martyrologium* (B). Peter Jackson (pers. comm.) argues that the source for both anecdotes is the anonymous *Vitae patrum* (BHL 6527–9), 861 and 865.

Bibliography: Whatley, s. v. 'Arsenius'; Cross, 'On the Library', pp. 244–5; Cross, 'The Latinity', p. 283; Rauer, *Fontes*; Stodnick, 'Bodies of Land'.

132. Victor of Marseilles etc.: 21 July; d. Marseilles, third century, under Maximian; not commemorated in the *Calendar of Willibrord*, nor in Bede, *Martyrologium*. The source seems to be the *Passio S. Victoris* (BHL 8570), 4.

Bibliography: Whatley, s. v. 'Victor Massiliensis'.

133. Mary Magdalen: 22 July; first century; not commemorated in the *Calendar of Willibrord*; commemorated in Bede, *Martyrologium* (B I/II). The details in the opening lines have parallels in Mark 16.9, Luke 7.37–8 and 8.2, Gregory, *Homiliae in Euangelia* 25, 205.1–10 and *Homiliae in Euangelia* 33, 288.1–13, and Bede, *In Lucae euangelium expositio*, 172.263–77 and *In Marci euangelium expositio*, 643.1859–77, any or all of which could have been used by the martyrologist. The second half of this section is probably based on the *Vita S. Mariae Magdalenae* (BHL 5453), 21.1–22.22.

212. *gehyrde*. Cross commented on the saint's aural experience in heaven as having no parallel in the *Vita*, where the context seems to be more one of eating (*ostendunt partem suauitatis celestis et tam iocunda suauitate satiatam perducunt me iterum ad speluncam meam*), and he suggested that an unidentified source text could have contained a variant reference to aural bliss in the form of heavenly music. But one wonders whether the textual problem lies in the Old English rather than the Latin text; emending 'gehyrde' to 'gebyrgde' ('tasted') would perhaps fit the context of eating food, which can be found in both texts, better.

Bibliography: Cross, 'Mary Magdalen'; Whatley, s. v. Maria Magdalena; Chenard, 'Narratives of the Sainly Body', pp. 133–55; Ortenberg, 'Le culte de sainte Marie Madeleine'; Kotzor, II, 330–1; Cross, 'On the Library', p. 235; Lapidge, 'Acca of Hexham', p. 71; Hohler, 'Theodore and the Liturgy', pp. 224–5; Rauer, *Fontes*; Rauer, 'Female Hagiography'; Stodnick, 'Bodies of Land'.

134. Apollinaris: 22 July; first century; commemorated in the *Calendar of Willibrord* and Bede, *Martyrologium* (B, under a different date). This section seems to be based on the *Passio S. Apollinaris* (BHL 623), 344–5 and 350.

213. *blindne mon. blynde men* C; the two manuscripts disagree on the number of blind men healed; the variant in C would seem closer to the source in some respects, as the *passio* in its edited format does refer to several episodes of blindness being healed, although only one of them is described as occurring at the beginning of the saint's career, which is implied in B.

Bibliography: Whatley, s. v. 'Apollinaris Ravennae'; Rauer, *Fontes*.

135. James the Greater: 25 July; d. 44; commemorated in the *Calendar of Willibrord* and Bede, *Martyrologium* (B I/II). Cross shows that most of this section is, directly or indirectly, derived from scriptural passages, among them Mark 1.20, 5.37, 9.1, 14.33, Matthew 4.21, 17.1, 26.37, Luke 5.10, 8.51, 9.28, and Acts 12.2. The reference to the saint's missionary activity in Spain has parallels in a number possible sources, among them Pseudo-Isidore, *De ortu et obitu patrum*, 47.2, and Isidore, *De ortu et obitu patrum*, 70; Aldhelm, *Carmina ecclesiastica*, 4.4, also echoes details concerning James's mission and his death.

214. *Bes...geleafan*. The syntax here is clearly unusual and represents either an example of the frequent anacoluthic constructions in this text, or a textually defective passage, or both.

215. *Hyrde. hyrde* Ko; see Sisam, 'An Early Fragment', pp. 212 and 216–17, and Kotzor, I, 27n.

216. *gefremede. geferede* C; passage perhaps defective; see DOE, s. v. *gefremman* 7.

Bibliography: Cross, 'The Apostles', pp. 32–4; Biggs, *The Apocrypha*, p. 44; Cross, 'Mary Magdalen', p. 16n; Kotzor, II, 331; Cook, *Biblical Quotations*, pp. 18 and 20.

136. Simeon Stylites: 27 July; 390–459; commemorated in the *Calendar of Willibrord* and Bede, *Martyrologium* (B II). Probably based on a *vita* of this saint, although the precise variant remains to be determined; Whatley suggests that a mixed variant, combining features of several edited versions, was possibly used. For parallels, cp. *Vita S. Symeonis stylitae* (BHL 7957, 7958), 325–6 and 328.

217. *þa læswede he <his> fæder sceapum ond þa heold*. An almost exact repetition of 122 'ða læswede heo hire fæstermodor sceapum ond heold'. That 'mid his' (B) for 'his' (C) is likely to be an error is confirmed by the source's *pasebat oues patris sui*; 'læs-wian' with dative seems unusual, but is also attested in the Old English translation of Gregory, *Dialogi*, 17.215.5. See also Note 195.

218. <he>. om. B, Ko, he C; the non-expression of the the subject could be authorial; see Mitchell, *Old English Syntax*, §1514, but textual error in B seems more likely here and the reading in C is preferable.

219. *swa*. See Mitchell, *Old English Syntax*, §2862, and Schlegel, *Altenglisch swa*, §627.

220. *hearde*. *heardan* C; see Mitchell, *Old English Syntax*, §121.

221. *on drygum stane*. The reference to the saint's habitation seems to be based on the Latin source; the Latin variant cited here presents *clausuram ex lapide sicco*, for example.

Bibliography: Whatley, s. v. 'Symeon Stylites'; Rauer, *Fontes*; Kotzor, II, 331–2.

137. Nazarius and Celsus: 28 July; d. Milan, first century, under Nero; not commemorated in the *Calendar of Willibrord*, nor in Bede, *Martyrologium*. Probably based on a *passio* of the saint, but, as Whatley suggests, many questions remain open regarding the precise variant used by the martyrologist. For some parallels, cp. *Passio S. Nazarii* (BHL 6039), 331.24–332.6 and 334.32–3. Pseudo-Ambrose, *Sermo* 55, 716–17, could also have played a role, and further parallels can also be found in Ennodius, *Carmina* 254.1.18.

222. *deodan*. *dydon* C; see Kotzor, II, 332.

Bibliography: Whatley, s. v. 'Nazarius et Celsus'; Cross, 'A Lost Life of Hilda of Whitby', p. 32; Lanéry, 'Hagiographie d'Italie', pp. 264–72; Rauer, *Fontes*; Zanetti, 'Les passions'.

138. Lupus: 29 July; d. 478; commemorated in the *Calendar of Willibrord* and Bede, *Martyrologium* (B). The source is probably the *Vita S. Lupi* (BHL 5087), 296.3–10 and 299.3–300.17.

223. *on*. in Ko, *on* Herz; see Leinbaugh, Review of Kotzor, p. 173.

224. *awunode*. *wunode* a C, a *wunode* Ko; see DOE, s. v. 'awunian' 1.a.; here translates *perdurabat*; cp. also 110.

225. *Triticum*. *tricum* C; the Latin name for Troyes survives in a wide variety of spellings (*Trices-*, *Tricas-*, *Treces-*), but an Old English version of the name seems to be attested only here, and its origin and link with the Latin form are unclear. It may be that the Latin placename *Trices-* was linked, by way of folk-etymology, with the Latin numeral for thirty, *trices-*, whose Old English equivalent would be 'þritig-', and could conceivably have led to *Tritic-* (B). But Bately also points out an interesting and similarly odd translation of a placename in the Old English Bede, 422.7–8, 'Galleas nemnað Traiectum [i.e. Utrecht]; we cuedað æt Treocum', which, Bately suggests, could have involved a possible 'misrepresentation of an ancestor of the first syllable of the name Utrecht' in the Old English Bede. The variant which C presents here, 'Tricum', could in that case also point to a confusion with this name for Utrecht, rather than Troyes.

Bibliography: Cross, 'A Lost Life of Hilda of Whitby', pp. 25–6; Rauer, *Fontes*; Bately, 'The Place Which is Called', p. 348; Kotzor, II, 332; Whatley, s. v. 'Lupus Trecensis'.

139. Abdon and Sennes: 30 July; d. Rome ?250 under Decius or ?303 under Diocletian; commemorated in the *Calendar of Willibrord* and Bede, *Martyrologium* (B). Derived from the *Passio SS. Abdon et Sennen* (BHL 6), 76.3–15, 77.29–30, 78.12–14, 78.18–19, 78.23–79.6, 79.24–30 and 80.1–15. (The *passio* forms part of the composite *Passio S. Laurentii*.)

Bibliography: Cross, 'The *Passio S. Laurentii*', pp. 203–5; Rauer, *Fontes*; Whatley, s. v. 'Abdon et Sennen'; Kotzor, I, 274n.

139a. The End of July: Monthly information on the length of day and night can be found in liturgical calendars; see the note above for **36a**. Bede, *De temporum ratione*, 15, represents an analogue for the English names of the months.

Bibliography: Kotzor, I, 308 and II, 333; Tupper, 'Anglo-Saxon Dæg-Mæl', p. 120.

139b. The Beginning of August: 1 August. The source for the beginnings of the months could have been Bede, *De temporum ratione*, 12 and 15, although it is not in all cases clear whether this represents an antecedent or direct source. Kotzor signals relevant information in a number of liturgical calendars and martyrologies which could also have served as sources.

226. *an ond þritig. an .xxxī.* B. The month's length is clearly intended to be thirty-one days, which elsewhere in the text is written out in words; the B scribe in question elsewhere uses numerals for the length of months and here gets the two systems muddled; cp. also **6** above for a similar case.

227. *ðæt.* OE 'cynedom' is normally masculine, and the usage of 'ðæt', if intended to refer back to the word, seems anomalous.

Bibliography: Kotzor, I, 268 and II, 278–9, 333; Stodnick, 'Bodies of Land'.

140. The Machabees: 1 August; d. ?168; commemorated in the *Calendar of Willibrord* and Bede, *Martyrologium* (B II). Probably based on 2 Mcc. 7.1–42 and 9.1–28.

228. *to þæm cnihte.* om. C; it is hard to say whether this recapitulation is authorial (and in line with similar recapitulatory phrases elsewhere in the text) or represents a later addition, inserted to clarify whom the mother is addressing.

229. *gefeol.* See Swaen, 'Contributions to Anglo-Saxon Lexicography', p. 177.

Bibliography: Cross, 'The Use of Patristic Homilies', pp. 127–8; Cross, 'On the Library', p. 234; Whatley, s. v. 'Machabei'; Rauer, *Fontes*; Frere, *Studies in Early Roman Liturgy*, p. 46; Kotzor, II, 333; Cook, *Biblical Quotations*, p. 17.

141. Germanus: 1 August; ?378–448, d. Ravenna; not commemorated in the *Calendar of Willibrord*; commemorated in Bede, *Martyrologium* (B). The martyrologist himself refers to Bede, *Historia ecclesiastica*, which probably served as a source, cp. 55.10–67.26.

Bibliography: Cross, 'A Lost Life of Hilda of Whitby', p. 24 and p. 36n; Kotzor, I, 252–3 and II, 334; Cross, 'On the Library', p. 230.

142. Eusebius of Vercelli: 1 August; d. 371; not commemorated in the *Calendar of Willibrord*; commemorated in Bede, *Martyrologium* (B). Two sources may have been combined for this section, the *Passio S. Eusebii* (BHL 2748–9), 160.20–161.1 and Pseudo-Maximus, *Sermo* 8 (BHL 2752d), 28.2–3.

230. *On þam ylcan dæge*. þone ylcan dæg C; the opening formula in B here uses dative rather than the accusative normally used in the text to indicate days, but is similar to the normal opening formula which the text uses to indicate months, e.g. ‘on ðæm syxtan monðe’, **94b**.

231. *gefleogan*. gefleah C; ‘gefleogan’ in B in apposition to the preceding ‘beon’, both dependent on ‘sceolde’, but it is interesting that the C-tradition prefers to switch to a finite construction.

Bibliography: Cross, ‘Two Saints’, pp. 101–3; Cross, ‘On the Library’, pp. 235 and 237; Cross, ‘The Use of Patristic Homilies’, p. 108; Whatley, s. v. ‘Eusebius Vercellensis’.

143. Pope Stephen I: 2 August; s. 254–7; not commemorated in the *Calendar of Willibrord*; commemorated in Bede, *Martyrologium* (B). The *Liber pontificalis*, I.154.1–4, seems to be the sole source for this section.

232. <dæg>. om. B; word and spelling taken from C.

233. *mynstre*. See Note 23.

Bibliography: Cross, ‘Popes of Rome’, pp. 191 and 202; Cross, ‘On the Library’, p. 243; Whatley, s. v. ‘Stephanus papa’; Kotzor, I, 269 and II, 334–5; Gioanni, ‘Hagiographie d’Italie’, pp. 389–90.

144. Theodota and her Three Sons: 2 August; d. Nicaea, ?304, under Diocletian; not commemorated in the *Calendar of Willibrord*; commemorated in Bede, *Martyrologium* (B). Based on the *Passio S. Anastasiae* (BHL 8093), 29–31.

234. <geendod...fyr>. om. B; phrase and spelling taken from C.

Bibliography: Whatley, s. v. ‘Theodota’; Cross, ‘Source, Lexis, and Edition’, pp. 29–30, 33; Lanéry, ‘Hagiographie d’Italie’, pp. 45–60; Kotzor, I, 273n and II, 335; Rauer, ‘Female Hagiography’.

145. Discovery of the Body of St Stephen: 3 August; not commemorated in the *Calendar of Willibrord*, nor in Bede, *Martyrologium*. Probably based on the *Reuelatio S. Stephani*; cp. the two surviving recensions, BHL 7851, 191.1–217.11 and BHL 7855, 190.1–216.6. It is not clear whether the martyrologist conflated two text variants or used a mixed version now lost.

235. *Stehpanes*. stephanus C; unusual spelling probably scribal.

236. *Cafarcanialam on þam londe þe is cweden Lagabra*. The first place-name roughly agrees with forms found in the Latin and Greek traditions. The second place-name seems less garbled in C which is likely to preserve the original Old English reading (Lagabra B, Dalagabar C), as the Latin tradition has *De-*. It is interesting to note that B presents an erasure before ‘Lagabra’, which may well hide an original ‘Da-’, or ‘De-’, as in C. Since the identification of the equivalent modern localities

remains controversial, it is difficult to guess at the precise spelling of the earliest Old English form.

237. *Godes Stehpanus*. Kotzor acknowledges Cockayne's emendation of 'Godes' to 'Godes þeow', but no emendation is required as the text is complete as it is, reflecting the wordplay on the meaning of 'Stephanus' found in the Latin source, 'Celihel, quod interpretatur stephanus Dei', 'Celihel, that is the crown of God'.

Bibliography: Cross, 'Saints' Lives in Old English', pp. 40–5; Whatley, s. v. 'Stephanus diaconus protomartyr'; Cross, 'On the Library', p. 236; Cross, 'The Use of Patristic Homilies', p. 125; Kotzor, II, 335; Abel, 'Mélanges'.

146. Oswald: 5 August; d. 642; commemorated in the *Calendar of Willibrord*; not commemorated in Bede, *Martyrologium*. Based on Bede, *Historia ecclesiastica*, 230.3–7, 240.21–2, 240.27–242.4, 246.5–29, 250.25–30, 252.3–4 and 252.5–7.

238. *Scottas*. In line with other ninth-century texts, the martyrologist consistently uses 'Scottas' (translating Latin *Scotti*) to refer to both the Irish living in Ireland and those of Dál Riata which extended from Ireland to modern Scotland. Intended here are the inhabitants of Dál Riata; see Stancliffe, 'Oswald: Most Holy and Most Victorious King', pp. 58–60, and Woolf, 'Reporting Scotland' for political background, and Bately, 'Old English Prose', pp. 114–18, for vocabulary.

Bibliography: Cross, 'A Lost Life of Hilda of Whitby', pp. 25–7; Rauer, *Fontes*; Kotzor, I, 254n and II, 336–7; Whatley, s. v. 'Oswaldus Rex'; Cross, 'On the Library', p. 230; *PASE*, Oswald 1; *ODNB*, s. v. 'Oswald'.

147. Pope Sixtus II: 6 August; s. 257–8; commemorated in the *Calendar of Willibrord* and in Bede, *Martyrologium* (B). The section is a conflation of material from the *Liber pontificalis*, I.55.2 and the *Passio S. Sixti* (BHL 7801), 85.21–23 and 84.24–85.28. (The *Passio S. Sixti* forms part of the composite *Passio S. Laurentii*.)

239. *Tiges*. hys C. As Shaw explains, the reference to the god of war matches references to Mars in the source, and is therefore likely to be original, but it is important to note that the alternative reading in C could be older than its appearance in that manuscript. See also a very similar reference to Þur (Þunor) in **182**, also supported by its source.

240. *nedde Decius se casere <to>...deofolgyld*. The construction involving 'nidan' and 'deofolgyld' seems ungrammatical and defective; references to forced devil-worship frequently occur elsewhere in the text, where 'nidan' is usually followed by a dependent clause, or an infinitive construction, or a prepositional phrase. Any of these could have formed the original reading here; Herzfeld's prepositional construction perhaps represents the most economical emendation.

241. *myn<st>re*. mynþre B, Ko, mynstre C, Herz; see Kotzor, II, 337, and Note 23.

Bibliography: Cross, 'The *Passio S. Laurentii*', pp. 203 and 205; Rauer, *Fontes*; Cross, 'Popes of Rome', pp. 194–6 and 202–4; Cross, 'On the Library', p. 243; Shaw, 'Uses of Wodan', pp. 141–2; North, *Heathen Gods*, pp. 230–2; Gioanni, 'Hagiographie d'Italie', pp. 389–90; Kotzor, I, 269n, 274n and II, 337.

148. Donatus and Hilarinus: 7 August; fourth century, under Julian; commemorated in the *Calendar of Willibrord* and in Bede, *Martyrologium* (B). One possible source for this section is the *Passio S. Donati* (BHL 2289–92), 120.1–121.17, but Bede, *Martyrologium*, 102. and Gregory, *Dialogi*, 1.7.31–42, were perhaps also used. See the comments on **83a** above for calendrical entries regarding the beginning of autumn on 7 August, which is not marked in the *Old English Martyrology*.

Bibliography: Whatley, s. v. ‘Donatus Aretii’; Rauer, *Fontes*; Cross, ‘On the Library’, p. 241n; Kotzor, I, 213, 225, 270n and II, 337; Quentin, *Les martyrologues historiques*, p. 102; Frere, *Studies in Early Roman Liturgy*, p. 46; Lanéry, ‘Hagiographie d’Italie’, pp. 307–8.

149. Afra, Hilaria, etc.: 8 August; d. Augsburg ?304 under Diocletian; not commemorated in the *Calendar of Willibrord*, nor in Bede, *Martyrologium*. Probably based on the *Passio S. Afrae* (BHL 108–9), 55.3–56.3, 61.17–62.2 and 63.1–24, rather than the earliest *passio* (BHL 107b). Only the later *passio* has the information regarding the miracles of bishop Narcissus and Afra’s resulting conversion, and references to her unblemished dead body (*inuenerunt Afrae corpus integrum*, ‘gemiton hire lichoman gesundne’) and her burial place (*tulit corpus eius et posuit secundo miliariorio a ciuitate Augusta*, ‘hine bebyrgdon on þære æfteran mile fram þære ceastre þe is nemned Augusta’).

242. *Eonominia*. eudomia and sancta theodote C. An associate called Theodota is otherwise not associated with Afra, and it is unclear why this name appears in C.

243. *nacode*. The saint’s nakedness was not introduced by the martyrologist; this detail is in both the older *passio* (BHL 107b, *expoliantes eam*) and in the later *passio*, the presumed source (BHL 109, *eam expoliantes*).

Bibliography: Whatley, s. v. ‘Afra’; Rauer, ‘Female Hagiography’; Stodnick, ‘Bodies of Land’; Rauer, ‘Usage’, p. 137; Chenard, ‘Narratives of the Saintly Body’, p. 156n.

150. Romanus: 9 August; d. 258; not commemorated in the *Calendar of Willibrord*; commemorated in Bede, *Martyrologium* (B). Based on the composite *Passio S. Laurentii* (BHL 4753), 90.15–16, 90. 22–6 and 90.32–91.8.

244. *gelifde*. gelyfde on god C; the reading in C seems closer to the probable source’s *credidit domino Iesu Christo* and could be the original reading.

245. *hine*. The saint referred to is Lawrence, not Romanus.

246. *stingan*. swingan C; the reading in C seems closer to the source’s *affligite* and could be the original reading.

Bibliography: Cross, ‘The *Passio S. Laurentii*’, pp. 203 and 206; Rauer, *Fontes*; Whatley, s. v. ‘Romanus miles’; Kotzor, I, 274n and II, 338; Cross, ‘Source, Lexis, and Edition’, pp. 31 and 33.

151. Lawrence: 10 August; d. Rome, 258; commemorated in the *Calendar of Willibrord* and in Bede, *Martyrologium* (B). Based on the composite *Passio S. Laurentii* (BHL 4753), 81.31, 83.4–7, 83.29–84.7, 86.12–87.10 and 92.6–93.23.

247. *pæs archidiacones*. *pæs archidiacones æt rome* C; ‘æt rome’ could also have been part of the original opening formula which is clearly defective in B.

248. *gesiðþe*. *gesyhðe* C; unusual spelling in B perhaps characteristic for scribe Bc, see Kotzor, II, 337, but the spelling is attested elsewhere.

Bibliography: Cross, ‘The *Passio S. Laurentii*’, pp. 203 and 206–8; Rauer, *Fontes*; Whatley, s. v. ‘Laurentius’; Kotzor, I, 274n and II, 338–9; Cross, ‘The Latinity’, pp. 283–4.

152. Tiburtius: 11 August; Rome, third century, under Diocletian; not commemorated in the *Calendar of Willibrord*; commemorated in Bede, *Martyrologium* (B II). Derived from Pseudo-Ambrose, *Passio S. Sebastiani* (BHL 7543), 274.59, 275.62, 276.71, 277.77 and 277.82.

249. *ðæ<t>*. *ðæþ* B, *þæt* C; see Kotzor, II, 337.

250. *in ciricean*. om. C; the presumptive source merely refers to the saint’s praying, not specifying the location as a church; the reading in C is closer to the source and may have been the original one.

Bibliography: Cross, ‘The Use of a *Passio S. Sebastiani*’, pp. 41 and 44–5; Lanéry, *Ambroise de Milan*, esp. pp. 503–7; Lanéry, ‘Hagiographie d’Italie’, pp. 68–80; Rauer, *Fontes*; Whatley, s. v. ‘Sebastianus’; Cross, ‘On the Library’, p. 236n; Kotzor, I, 273n and II, 339.

153. Euplius: 12 August; d. Catania, fourth century, under Diocletian; not commemorated in the *Calendar of Willibrord*; commemorated in Bede, *Martyrologium* (B). Based on the *Passio S. Eupli* (BHL 2729), 448.30–449.31.

251. *Cri<st>es*. *Cripes* B, *cristes* C; see Kotzor, II, 337.

252. *wæs in*. *se dema wæs on* C; ‘se dema’ possibly authorial, as a judge is then referred to later in this section.

253. *hæðe<n>folce*. *hæðefolce* B, *hæðenum folce* C; see Kotzor, II, 339.

Bibliography: Cross, ‘The Influence of Irish Texts and Traditions’, pp. 191–2; Whatley, s. v. ‘Euplus’; Frere, *Studies in Early Roman Liturgy*, p. 47.

154. Hippolytus: 13 August; d. ?236; commemorated in the *Calendar of Willibrord* and in Bede, *Martyrologium* (B). Based on a part (BHL 3961) of the composite *Passio S. Laurentii* (BHL 4753), 86.9–11, 87.11–24, 93.24–6, 95.17–20 and 97.1–12.

254. *gebindan...hors*. *þysne ypolytum on untame hors gebyndan* C; Cross points out that C ‘untame’ seems to be closer to the source’s *indomitorum* than the reading in B and may thus be authorial.

Bibliography: Cross, ‘The *Passio S. Laurentii*’, pp. 203 and 208–10; Whatley, s. v. ‘Hippolytus’; Rauer, *Fontes*; Kotzor, II, 339.

155. Cassian: 13 August; d. Imola, ?363; commemorated in the *Calendar of Willibrord* and in Bede, *Martyrologium* (B). The precise source for this section remains unidentified; close analogues can, however, be found in Bede, *Martyrologium*, 68, and the *Passio S. Cassiani* (BHL 1626), 280.15–44.

Bibliography: Cross, 'On the Library', pp. 241–2; Whatley, s. v. 'Cassianus Ludimagister'; Kotzor, I, 213 and II, 340; Lanéry, 'Hagiographie d'Italie', p. 321.

156. Assumption of the Virgin Mary: 15 August; commemorated in the *Calendar of Willibrord* (under a different date) and in Bede, *Martyrologium* (B II). Clayton and Cross have identified a number of parallels in Pseudo-Gregory, *Liber responsalis*, 798. The list of Mary's various roles seems to have been derived from Aldhelm, *De uirginitate* (prose), 292.6–8. Clayton, *The Apocryphal Gospels*, p. 107, notes the lack of explicit detail regarding Mary's death.

255. *þa þreatas*. engla þreatas and C; reading in B closer to what seems to have been the wording of the Latin source, 'inter choros uirginum'.

256. *feower ond sextigum*. The information regarding Mary's age at the time of death seems to have no parallel, but could perhaps be explained as a copying error or confusion of a cardinal and ordinal number in an unidentified source or antecedent source ('in the sixty-fourth year [i.e. 63 years old], changing to 'sixty-four years old').

Bibliography: Clayton, *The Cult of the Virgin Mary*, pp. 214–15; Clayton, *The Apocryphal Gospels*, p. 107; Cross, 'The Use of Patristic Homilies', pp. 125–7; Cross, 'The Latinity', p. 282; Cross, 'On the Library', pp. 230 and 247; Kotzor, II, 340; Hall, 'The Ages of Christ and Mary'; Clayton, 'Feasts of the Virgin', p. 223.

157. Mamas: 17 August; Caesarea, third century, under Aurelian; not commemorated in the *Calendar of Willibrord*, nor in Bede, *Martyrologium*. The *Passio S. Mammetis* (BHL 5194), 126.2–29 and 128.46–129.26 seems to be the source.

257. *begangan*. Either intended as a past participle, or else as an infinitive, perhaps influenced by the the infinitives in the Latin source (*uideret impleri...et...fieri*); 'began' C is similarly ambiguous.

258. *boc*. bec C; reading in B closer to probable source reading 'librum' than C.

259. *ymutan*. Unusual spelling of this word with assimilated 'b'; see Campbell, *Old English Grammar*, §484.

Bibliography: Cross, 'Identification: Towards Criticism', pp. 238–40; Whatley, s. v. 'Mamas'.

158. Agapitus: 18 August; Praeneste, third century, under Aurelian; not commemorated in the *Calendar of Willibrord*; commemorated in Bede, *Martyrologium* (B II). The source for this section was probably a Roman massbook, possibly a *Gregorianum*.

260. *niwran*. The *Old English Martyrology* contains three references to new sacramentaries, **96**, **158** and **169**; in all cases B presents a comparative form, 'niwran', 'newer, more recent' sacramentaries, whereas C refers to 'nywan', 'new' sacramentaries. It is difficult to say which of these represents the original reading, or what the significance of this difference might be. See Note 168 above for further secondary literature on the 'new' sacramentary.

261. *sacramentorum*. B, C, sacramentorium Herz; cp. also **95** and Gneuss, 'Liturgical Books', p. 100.

Bibliography: Bischoff and Lapidge, *Biblical Commentaries*, p. 162n; Kotzor, I, 258–66 and II, 340; Whatley, s. v. ‘Agapitus Praeneste’; Cross, ‘On the Library’, p. 234; Frere, *Studies in Early Roman Liturgy*, p. 46; Gneuss, ‘Liturgical Books’, pp. 99–101.

159. Magnus: 19 August; third century; not commemorated in the *Calendar of Willibrord*; commemorated in Bede, *Martyrologium* (B II). The source was probably a sacramentary from Capua or more generally the region of Campania, most likely brought to Anglo-Saxon England by Hadrian.

262. *sang*. The erasure before ‘sang’ in B perhaps points to C’s ‘mæssesang’ as the earliest Old English reading.

Bibliography: Hohler, ‘Theodore and the Liturgy’, pp. 226–8; Bischoff and Lapidge, *Biblical Commentaries*, pp. 160–7; Kotzor, I, 258–66 and II, 341; Cross, ‘On the Library’, p. 234; Frere, *Studies in Early Roman Liturgy*, p. 46; Gneuss, ‘Liturgical Books’, pp. 99–101.

160. Symphorian: 22 August; d. Autun, ?200; not commemorated in the *Calendar of Willibrord*; commemorated in Bede, *Martyrologium* (B II). The information regarding the saint’s baptism at the age of three has a parallel in the *Passio S. Andochii* (BHL 424), 461.4–11. The remainder of the section seems to be derived from a *passio* of the saint, such as the *Passio S. Symphoriani* (BHL 7967–8), 497. Cross demonstrated that no surviving text seems to present parallels for the entire section, and concluded that the martyrologist may have drawn on more than one source or on a lost source.

263. *weres*. In the opening formula normally accompanied by an adj., e.g. *halgan*; the phrase here is perhaps defective; see Herzfeld, p. 151.

264. *Heraclius hæpen ealdorman*. Not ungrammatical without an article, but uncharacteristic usage for this text and possibly defective. Perhaps emend to ‘*sum hæpen ealdorman*’, or ‘*se hæpena ealdorman*’. For the adj. ‘*hæpen*’, the text presents four examples of the former construction and four of the latter (26, 109, 124, 155 and 2, 113, 235, 151). Be corrects to ‘*se hæpena ealdorman*’.

265. *ponne...ponne*. Ko and Herz punctuate differently.

266. *Cild cild*. *cun cun* C, with horizontal abbreviation marks above ‘*un*’ in both words. The reading in C is intriguingly close to the presumptive source’s *natus* and may represent the original reading, with unusual usage of ‘*cynd*’; see DOE s. v. ‘*cynd*’ 3 and Cross, ‘*Passio Symphoriani*’.

267. *arod*. *anræde* C, the reading in C seems somewhat closer to the presumptive source’s *resume constantiam*; see Cross, ‘*Passio Symphoriani*’.

268. *gewenden in*. *onwended* on C, Kotzor, II, 341 suspects that the reading in B is an error for ‘*gewended*’, but see ‘*God on midle hise ne bið onwenden*’, *deus in medio eius non commovebitur*, PsGIE (Harsley), C7.3.

Bibliography: Cross, ‘*Passio Symphoriani*’; Cross, ‘The Latinity’, p. 282; Cross, ‘Source, Lexis, and Edition’, pp. 30 and 33; Whatley, s. v. ‘Symphorianus Augustoduni’; Klæber, ‘Notes on Old English Prose Texts’, p. 247.

161. Timothy: 22 August; d. Rome, fourth century; commemorated in the *Calendar of Willibrord* (under a different date) and in Bede, *Martyrologium* (B). The source seems to have been a version of the *Gesta S. Siluestri*, namely, as Whatley suggests, the so-called B-text (unedited, *BHL* 7739); for some parallels in an edited text, cp. the C-text of the *Gesta S. Siluestri* (*BHL* 7725–32), 508.27–37.

269. *folc*. *folc* to C, reading in C possibly authorial, as the collocation ‘*læran*’ with ‘*Godes geleafan*’ occurs many times elsewhere in the text and invariably with *to*, but cp. for example 75 for ‘*læran*’ with *acc.* of object taught.

Bibliography: Whatley, s. v. ‘*Silvester*’; Gioanni, ‘*Hagiographie d’Italie*’, pp. 390–2; Kotzor, I, 214n.

162. Bartholomew: 25 August; first century; commemorated in the *Calendar of Willibrord* and in Bede, *Martyrologium* (B II, under a different date). Probably based on a *passio* of the saint; for some parallels, cp. for example the *Passio S. Bartholomaei* (*BHL* 1002), 140.33–5, 143.26–35 and 143.52–144.37. Cross, ‘The Apostles’, pp. 19–20, discusses a number of motifs which indicate the type of *passio* used by the martyrologist; these motifs include the features of the monster, the geographical location of the king’s brother, and the flaying of the saint.

270. *garsecg*. See *DOE*, s. v. ‘*garsecg*’, and North, *Heathen Gods*, pp. 217–19.

271. *Sigelhearwan*. Here apparently translating *Aegyptium*; elsewhere in Old English also applied to Ethiopians, Africans or black people generally.

272. *ond <him> sprungon*. *and hym sprungon* C, *ond him sprungon* Herz, *ond sprungon* B, Ko; reading in C perhaps more compatible with the word order of this phrase, although the wording in B could be original.

Bibliography: Cross, ‘The Apostles’, pp. 19–20; Cross, ‘A Lost Life of Hilda of Whitby’, pp. 30–1; O’Leary, ‘*Apostolic Passiones*’; Biggs, *The Apocrypha*, p. 43; Cross, ‘The Latinity’, p. 286; Cross, ‘Popes of Rome’, p. 193; Thacker, ‘In Search of Saints’, pp. 272–3; Scarfe Beckett, *Anglo-Saxon Perceptions*, p. 171.

163. Genesius the Comedian: 25 August; Rome, ?third century, under Diocletian; not commemorated in the *Calendar of Willibrord*, nor in Bede, *Martyrologium*. Based on a *passio* of the saint, identified by Whatley and Cross as a so-called A-text of the *Passio S. Genesii* (*BHL* 3320), 1–12, which also gives the saint’s feastday as 25 August (‘*octavo Kalendas Septembris*’).

273. *mima*. Since Latin *mima* is normally of fem. gender and only refers to female persons, this form here has been seen by Cross, ‘Old English *leasere*’, as a scribal corruption for Latin *mimus*, but could also be an error on the author’s part; alternatively it could be that *mima* here is intended not as a Latin word but a hybrid Latin-Old English coinage, with an Old English ending of the weak masc. noun declension. The word also occurs in 210 where the referent is female. The words intended to explain its meaning, ‘*leasere*’, ‘*scericge*’ (163 and 210), similarly seem to be new coinages or rare forms.

274. *leasere*. See previous note and Cross, ‘Old English *leasere*’.

Bibliography: Whatley, s. v. 'Genesius minus Romae'; Cross, 'Genesius of Rome'; Cross, 'Old English *leasere*', p. 484; Lapidge, 'Acca of Hexham', p. 55; *DMLBS*, s. v. 'minus, -a'.

164. Irenaeus, Abundius: 26 August; Rome, third century under Valerian; not commemorated in the *Calendar of Willibrord*; commemorated in Bede, *Martyrologium* (B). Based on part of the composite *Passio S. Laurentii*, the *Passio SS. Irenaei et Abundii* (*BHL* 4464), 95.21–96.26.

275. *Heremus*. A corruption of Herenius, preserved in C, but the spellings of this name also vary widely in the Latin source.

276. *cægbora*. Cross, 'The *Passio S. Laurentii*' suspects a confusion of Latin *cloacarius* ('sewer-worker'), the saint's occupation in the source text, and *clauicularius* ('key-bearer'). The word 'adelseaþ' is, however, translated correctly from Latin *cloaca*, which makes the martyrologist's misinterpretation of *cloacarius* even more curious, and points to a corrupt spelling of *cloacarius* in the Latin source; the Old English account, as it stands, raises the question as to what a key-bearer is doing in a sewer.

Bibliography: Cross, 'The *Passio S. Laurentii*', pp. 203 and 210; Whatley, s. v. 'Irenaeus et Abundius'; Cross, 'On the Library', p. 228n; Cross, 'The Latinity', p. 286; Kotzor, I, 274n.

165. Rufus: 27 August; first century; not commemorated in the *Calendar of Willibrord*, nor in Bede, *Martyrologium*. The source was probably a sacramentary from Capua or more generally the region of Campania, most likely brought to Anglo-Saxon England by Hadrian.

277. *Rufi*. Rufi B, Rufini C; Kotzor, II, 342, suspects a confusion between Rufus (*BHL* 7376–7) and Rufinus (*BHL* 7371–2), both with connections to Capua, although they may also be the same person under two different names.

Bibliography: Kotzor, I, 258–66 and II, 342; Hohler, 'Theodore and the Liturgy', pp. 226–8; Bischoff and Lapidge, *Biblical Commentaries*, pp. 160–7; Cross, 'On the Library', p. 234; Gneuss, 'Liturgical Books', pp. 99–101; Frere, *Studies in Early Roman Liturgy*, p. 46; Ambrasi, 'Rufo'; Ambrasi, 'Rufo e Carpofofo'.

166. Hermes: 28 August; Rome, dates unclear; not commemorated in the *Calendar of Willibrord*; commemorated in Bede, *Martyrologium* (B II). The *Passio S. Alexandri* (*BHL* 266), 371–3, seems to be the source for this section.

278. <ðæs>. om. B, þæs C; reading in B not ungrammatical, but C more in line with formulaic phrasing at the beginning of other sections; 'miclan weres tid Sancti Hermes' B is copied on the remaining blank space of the previous line, and 'ðæs' would have been the first word of this part of the text, which may have contributed to its omission in B.

279. *þa*. and *þeah* C; reading in C perhaps authorial.

280. *ond...hine*. *hyne* and *seo moder* C; reading in C perhaps authorial, which would also account for the change from singular to plural in 'lædde' and 'bædon'.

Bibliography: Cross, ‘Popes of Rome’, pp. 200–1 and 203; Cross, ‘The *Passio S. Laurentii*’, p. 210n; Whatley, s. v. ‘Alexander papa’; Lanéry, ‘Hagiographie d’Italie’, pp. 301–3; Rauer, *Fontes*.

167. Augustine of Hippo: 28 August; 354–430; commemorated in the *Calendar of Willibrord* and in Bede, *Martyrologium* (B). The source seems to be Bede, *Chronica maiora*, 66.2061–5.

281. *in Sardinia ðære byrig*. The misidentification of Sardinia as a city is not evident in the Latin source, and may have been caused by a misunderstanding of a martyrological entry; several martyrologies present near-identical phrasing which could have been misconstrued in such a way, e.g. Usuard, *Martyrologium*, 28 August *qui primo de sua ciuitate propter barbaros Sardiniam translatus*.

282. *hæþnan*. Scarfe Beckett points out that the word does not occur in the source and seems to have been added by the martyrologist to emphasise the Saracens’ religious status.

Bibliography: Cross, ‘On the Library’, pp. 239–40; Kotzor, I, 214n, 268n and II, 342–3; Whatley, s. v. ‘Augustinus Hipponensis’; Scarfe Beckett, *Anglo-Saxon Perceptions*, pp. 180–1.

168. The Death of St John the Baptist: 29 August; commemorated in the *Calendar of Willibrord* and in Bede, *Martyrologium* (B). Probably a complex conflation of scriptural passages, including Mark 6.17–29 and Matthew 14.1–12 and several passages from Gregory, *Moralia in Iob*, including 3.7.54–60.

283. <*geglisces*>. *geonlices* B, *geglisces* C; as Herzfeld had already recognised, the reading in B is clearly garbled, whereas C retains the correct adjective; see *DOE*, s. v. ‘gagolisc, geaglesc, geglesc’.

284. *druccenes*. See Kotzor, II, 343.

285. <*forsewenlicne*>. *forslegenlice* B, *forsewenlicne* C; it is highly likely that B is defective here and that C retains the correct adjective; see *DOE*, s. vv. ‘forslegenlic’ and ‘forsewenlic’.

286. *deð*. Otherwise unattested spelling.

287. *þær ænig*. *þe nænig* C, which is certainly better than the reading in B, but B is possibly hiding an original ‘*þæt nænig*’.

288. *dohthro*. See Kotzor, II, 343.

Bibliography: Cross, ‘Blickling Homily XIV’, pp. 151, 154 and 156–8; Rauer, *Fontes*; Whatley, s. v. ‘Iohannes Baptista’; Cross, ‘On the Library’, p. 246; Cross, ‘The Use of Patristic Homilies’, p. 121; Kotzor, II, 343; Herzfeld, p. 234; Cook, *Biblical Quotations*, pp. 18–19.

169. Sabina: 29 August; d. ?Rome, first century; not commemorated in the *Calendar of Willibrord*; commemorated in Bede, *Martyrologium* (B II). The source for this section was probably a Roman massbook, possibly a *Gregorianum*.

289. *niwran bocum*. ‘more recent books’, i.e. sacramentaries, referred to more explicitly in other entries; see Kotzor, I, 258–66. The text contains three references to new sacramentaries, **96**, **158** and **169**; in all cases B presents a comparative form,

‘niwran’, ‘newer, more recent’ sacramentaries, whereas C refers to ‘nywan’, new’ sacramentaries. It is difficult to say which of these represents the original reading, or what the significance of this difference might be. See also Note 168 above for further secondary literature on the ‘new’ sacramentary.

Bibliography: Whatley, s. v. ‘Sabina Romae’; Bischoff and Lapidge, *Biblical Commentaries*, p. 162n; Kotzor, I, 229, 258–66 and II, 343; Cross, ‘On the Library’, p. 234; Frere, *Studies in Early Roman Liturgy*, p. 46; Gneuss, ‘Liturgical Books’, pp. 99–101.

170. Felix of Thibiuca: 30 August; 247–303, d. under Diocletian; not commemorated in the *Calendar of Willibrord*; commemorated in Bede, *Martyrologium* (B). Kotzor and Whatley have suggested the *Passio S. Felicis Tubzocensis* (BHL 2895b), 526.1–527.8 as the source for this section. Like the martyrologist’s account, this *passio* also gives the feastday as 30 August (*die III Kl. septembris*).

290. *gerefa*<n>. But cp. **2** for the same form, in a near-identical phrase.

Bibliography: Whatley, s. v. ‘Felix Tubzacensis’; Kotzor, II, 343–4; Lapidge, ‘Acca of Hexham’.

171. Aidan: 31 August; d. 651; commemorated in the *Calendar of Willibrord*; not commemorated in Bede, *Martyrologium*. Probably based on two works by Bede, *Historia ecclesiastica*, 218.10–20, 260.4–264.33, and 308.32–5, and the prose *Vita S. Cuthberti* (BHL 2021), 164.17–166.24 although the use of a further anonymous *vita* of this saint cannot quite be ruled out.

291. <*Sancte Cuðberhtes*>. C, Glæstingabyrig on Sancta Marian B; the two main manuscripts differ regarding the saint’s burial place. The attribution of some of St Aidan’s relics to Glastonbury occurs only in B and is thought to be a tenth- or eleventh-century addition to the text.

Bibliography: Cross, ‘A Lost Life of Hilda of Whitby’, pp. 25, 27–8 and 30; Kotzor, I, 254n, 267n and II, 344–5; Rauer, *Fontes*; Cross, ‘On the Library’, p. 238; Cross, ‘The Latinity’, p. 276; Herzfeld, p. 234; Rauer, ‘Usage’, p. 130; Sisam, Review of Kotzor, p. 68; Blair, ‘A Handlist of Anglo-Saxon Saints’, p. 510; *PASE*, Aidan 1; *ODNB*, s. v. ‘Áedán’; Bately, ‘Old English Prose’, pp. 114–18.

171a. The End of August: Monthly information on the length of day and night can be found in liturgical calendars; see the note above for **36a**. Bede, *De temporum ratione*, 15, represents an analogue for the English names of the months.

Bibliography: Kotzor, I, 308 and II, 345; Tupper, ‘Anglo-Saxon Dæg-Mæl’, p. 120.

171b. The Beginning of September: 1 September. The source for the beginnings of the months could have been Bede, *De temporum ratione*, 12 and 15, although it is not in all cases clear whether this represents an antecedent or direct source. Kotzor signals relevant information in a number of liturgical calendars and martyrologies which could also have served as sources.

Bibliography: Kotzor, I, 268 and II, 278–9, 345.

172. Priscus: 1 September; third century; commemorated in the *Calendar of Willibrord*; not commemorated in Bede, *Martyrologium*. The source was probably a sacramentary from Capua or more generally the region of Campania, most likely brought to Anglo-Saxon England by Hadrian.

Bibliography: Kotzor, I, 258–66 and II, 345; Hohler, ‘Theodore and the Liturgy’, pp. 226–8; Bischoff and Lapidge, *Biblical Commentaries*, pp. 160–7; Cross, ‘On the Library’, p. 234; Frere, *Studies in Early Roman Liturgy*, p. 46; Gneuss, ‘Liturgical Books’, pp. 99–101; Ambrasi, ‘Prisco da Capua’; Ambrasi, ‘Prisco vescovo di Capua’.

173. Antoninus: 2 September; Apamea, date unknown; not commemorated in the *Calendar of Willibrord*, nor in Bede, *Martyrologium*. A *passio* of this saint probably served as the source, although the precise text variant used remains to be identified. For some parallels, cp. *Passio S. Antonini* (BHL 568), 21–2. The image of the rose amongst thorns in this context ultimately appears in Jerome, *Vita S. Hilarionis* (BHL 3879), 29, but also in Aldhelm, *De uirginitate* (prose), 266.1–3, either or both of which could have served as a source. The notion that nobody was able to find the dismembered body (contradicted in the following clause by the statement that two women did find the body) is not attested elsewhere and may be based on a misunderstanding of a sentence in the Latin source; *non exiguus quidam cumulus est repertus*. Cross, ‘Antoninus of Apamea’, suggested that the negation *non* could have been misconstrued as relating to the finding of the body, rather than to the mass of body parts found, which was ‘not small’.

Bibliography: Cross, ‘Antoninus of Apamea’; Whatley, s. v. ‘Antoninus Apameae’; Cross, ‘On the Library’, pp. 230–1, 236; Cross, ‘A Lost Life of Hilda of Whitby’, p. 32; Stodnick, ‘Bodies of Land’.

174., 175. Aristion, Paternianus and Felicianus: 3 September; first century; not commemorated in the *Calendar of Willibrord*, nor in Bede, *Martyrologium*. Because of the minimal amount of detail given, which also occurs in several other texts, precise sources are difficult to establish. The feast for Aristion occurs in a number of martyrologies, including those of Ado (3 September) and Hrabanus Maurus (3 September). It is interesting to see that at least some texts associate Aristion with Capua; this association seems to be based on an error, however, and information about the saint need not have reached the martyrologist in the same way as that concerning other Capuan saints. The tenth-century Anglo-Saxon calendar contained in Salisbury Cathedral Library 150 refers to Paternus (*sic*) and Felicianus for 3 September.

Bibliography: Kotzor, II, 346; Salsano, ‘Aristione’; Frere, *Studies in Early Roman Liturgy*, p. 47.

176. Marcellus: 4 September; second century; not commemorated in the *Calendar of Willibrord*, nor in Bede, *Martyrologium*. Based on the *Passio S. Marcelli* (BHL 5245), 197.

292. *he bebead þone Godes wer þæt mon hine bebyrgde.* he bebead þæt mon þone godes wer on þam seaðe bebyrigde C; reading in B seems defective, and may hide an original reading similar to that found in C.

293. *þæs lichaman insmoh forlet monnum to mundbyrde.* The translation of 'insmoh' remains uncertain. The Latin has *sancti corporis nobis exuias ad patrocinium*, which the Old English translates almost word for word. Both the Latin and the Old English metaphorically refer to the soul leaving its useless shell, the body, behind. The literal image used, however, is ambiguous in both texts, and could be either that of clothing stripped off, or the image of a snake or other animal leaving its skin behind (with the 'mundbyrd' then being the saintly body which protects its worshippers as a relic) or that of the spoils of war staying behind on fallen soldiers on the battlefield, which could very well still be regarded as *patrocinium* or 'mundbyrd' for other, later users. The issue is complicated by the fact that 'insmoh' is a hapax legomenon, and is related to another hapax legomenon, 'æsmogu', which very clearly refers to a shed snakeskin.

Bibliography: Whatley, s. v. 'Marcellus Cabillonensis'; Rauer, *Fontes*; DOE, s. v. 'æsmogu'; Stodnick, 'Bodies of Land'.

177. Quintus: 5 September; date unknown; commemorated in the *Calendar of Willibrord*; not commemorated in Bede, *Martyrologium*. The source was probably a sacramentary from Capua or more generally the region of Campania, most likely brought to Anglo-Saxon England by Hadrian.

Bibliography: Kotzor, I, 258–66 and II, 346; Hohler, 'Theodore and the Liturgy', pp. 226–8; Bischoff and Lapidge, *Biblical Commentaries*, pp. 160–7; Cross, 'On the Library', p. 234; Frere, *Studies in Early Roman Liturgy*, p. 46; Gneuss, 'Liturgical Books', pp. 99–101.

178. Bertinus: 5 September; d. 698; not commemorated in the *Calendar of Willibrord*, nor in Bede, *Martyrologium*. Based on the *Vita S. Bertini* (BHL 763), 766.15–767.14 and 768.6–769.11.

294. *<se dyde manege wundru. And>.* om. B; phrase and spelling taken from C.

295. *sunnanniht.* In the Latin text *nocte dominica*, which can refer to either Saturday or Sunday night. The logic of the story probably points to the early hours of Sunday or Sunday evening.

Bibliography: Kotzor, I, 274, 452 and II, 347–8; Whatley, s. v. 'Bertinus'; Rauer, *Fontes*; Rauer, 'Female Hagiography'; Tupper, 'Anglo-Saxon Dæg-Mæl', pp. 132–5; Russcher and Bremmer, 'Fracture Treatment'.

179. Sinotus: 7 September; date unknown; commemorated in the *Calendar of Willibrord*; not commemorated in Bede, *Martyrologium*. The source was probably a sacramentary from Capua or more generally the region of Campania, most likely brought to Anglo-Saxon England by Hadrian.

Bibliography: Kotzor, I, 258–66 and II, 348; Hohler, 'Theodore and the Liturgy', pp. 226–8; Bischoff and Lapidge, *Biblical Commentaries*, pp. 160–7; Cross, 'On the

Library', p. 234; Frere, *Studies in Early Roman Liturgy*, p. 46; Gneuss, 'Liturgical Books', pp. 99–101.

180. The Birth of St Mary: 8 September; commemorated in the *Calendar of Willibrord*, but at slightly different date. Is in Bede, *Martyrologium* (B II). This section seems to be based solely on the *Euangelium Pseudo-Matthei* (BHL 5334–42), although it is not clear which precise variant was used; for parallels, cp. *Euangelium Pseudo-Matthei*, 1.1–2, 3.1–2, 4, and 6.1.

296. *sceoldon <habban>*. 'habban' supplied from C, following Kotzor and Herzfeld, but cp. **8** for a similar use of 'sculan', and also **194** and Swaen, 'Contributions to Anglo-Saxon Lexicography'.

297. *swylc bearn swylce næfre ær in worold come, ne ær ne eft*. The reiteration of 'ær' seems redundant and even illogical, and C significantly has a different construction, 'næfre eft ne cymð'. The second half of the relevant Latin phrase seems to have been something like *sed postea numquam erit ei similis uentura*, in which *numquam* and *uentura* would perhaps also suggest that a reading like that in C may have been the original one. For similar constructions, cp. also **1** and **13**.

298. *<þe ðær on Godes huse lofsang dydon dæges ond nihtes>*. om. B; phrase and spelling taken from C.

Bibliography: Kotzor, I, 278n and II, 348–9; Clayton, *The Apocryphal Gospels*, pp. 107–8 and 138; Clayton, *The Cult of the Virgin Mary*, pp. 213 and 216; Hall, 'Gospel of Pseudo-Matthew'; Cross, 'The Use of Patristic Homilies', pp. 125–6; Cross, 'On the Library', p. 248.

181. Audomarus: 8 September; d. ?690; not commemorated in the *Calendar of Willibrord*, nor in Bede, *Martyrologium*. Based on the *Vita S. Audomari* (BHL 763), 762.20–763.3 and 763.16–764.18.

Bibliography: Kotzor, I, 274, 452 and II, 350; Whatley, s. v. 'Audomarus'; Rauer, *Fontes*; Rauer, 'Female Hagiography'.

182. Protus and Hyacinth: 11 September; Rome, third century, under Gallienus; not commemorated in the *Calendar of Willibrord*; commemorated in Bede, *Martyrologium* (B). From the *Passio S. Eugeniae* (BHL 2666), 610 and 619.

299. *Pures*. hys C. As Shaw explains, the reference to the pagan god matches references to Jupiter in the source, and is therefore likely to be original, but it is important to note that the alternative reading in C could be older than its appearance in that manuscript. Cp. also a very similar reference to Tiu in **147**, also supported by its source.

Bibliography: Cross, 'Passio S. Eugeniae', pp. 392 and 397; Whatley, s. v. 'Protus et Hyacinthus'; Kotzor, I, 273n and II, 351; Shaw, 'Uses of Wodan', pp. 141–2; Whatley, 'Eugenia before Ælfric', p. 350n.

183. Pope Cornelius etc.: 14 September; Cornelius s. 251–3; commemorated in the *Calendar of Willibrord* and in Bede, *Martyrologium* (B). This section seems to abbreviate the *Passio S. Cornelii* (BHL 1958), 373.1–51.

Bibliography: Cross, 'Popes of Rome', pp. 199 and 201–4; Whatley, s. v. 'Cornelius'; Lanéry, 'Hagiographie d'Italie', pp. 108–12.

184. Cyprian: 14 September; third or fourth century, under Diocletian; commemorated in the *Calendar of Willibrord* and in Bede, *Martyrologium* (B). Most of this section seems to be based on a text similar to the *Acta S. Cypriani* (BHL 2038), 15.15–16.18 and 17.4–14. The saint's concerns during his execution have close parallels in Augustine, Sermo 309, 1411 and Pseudo-Fulgentius, Sermo 6, 741. 300. *Gode þanc. deo gratias gode þanc C.* The variant in C, which may represent the original reading, mirrors the wording of the *Acta* which does present 'deo gratias', and also fits the pattern of sporadic Latin quotations with Old English translation which punctuate the text. The Latin phrase could, however, also have been guessed at during later transmission.

301. *he. om. C.* The reading in C presents 'mænigeo' as a subject instead, with an intransitive verb, which is very close to the wording of Augustine's sermon *atque illuc se multitudo fratrum ac sororum congregans*, and may represent the original reading, as Herzfeld's text assumes. The switch from a singular to a plural verb ('gesomnode', 'wacedon') need not speak against such a scenario; see Mitchell, *Old English Syntax*, §§367 and 433.

302. *ðæs unhyran cwelres hand.* C presents the hapax legomenon 'flæsccewelnysse' instead of 'cwelres'; Augustine's sermon presents *manus iam proxima cruenti carnificis*. As it is unusual that C preserves a reading which is in some way closer to the source, it may be that neither the wording in C nor that in B is original. The OE word which would come closest to the source's *carnifex* is 'flæsccewellere', a gloss word attested only twice, which may have something to do with the passage here.

Bibliography: Cross, 'The Use of Patristic Homilies', pp. 107–8; Whatley, s. v. 'Cyprianus Carthaginensis'; Rauer, *Fontes*; Cross, 'On the Library', p. 237; Cross, 'A Lost Life of Hilda of Whitby', p. 31.

185. Valerian: 15 September; second century; not commemorated in the *Calendar of Willibrord*, nor in Bede, *Martyrologium*. A full discussion of the source for this section remains to be presented, but Cross (pers. comm.) and Whatley have signalled the *Passio S. Valeriani* (BHL 8488), 21–2, as a probable source.

303. *wuldorbeah.* See Note 73.

Bibliography: Whatley, s. v. 'Valerianus Trenorchii'; Kotzor, I, 217n and II, 351.

186. Mamilian: 15 September; not commemorated in the *Calendar of Willibrord*, nor in Bede, *Martyrologium*. No source has been established for this section; close analogues for the precise sequence of events (the feeding of strangers, the milking of the hind, and the talking baby) can, however, be found in the *Vita S. Pamphili* (BHL 6418), 1–4, and the *Vita S. Goaris* (BHL 3565), 2–7. As Canart shows, the motif of the talking baby in particular seems to occur in many hagiographical traditions (including that of Aldhelm). The constellation of materials in this section seems to point to at least some level of confusion between the traditions of Mamilianus (Bishop of Palermo, feastday 15 September, who can be grouped with other rare

Italian saints mentioned in the *Old English Martyrology*, but whose hagiography presents no narrative overlap), and either Pamphilus (bishop of Sulmona, of a different feastday, but whose hagiography has close narrative parallels and who has tended to be confused with a bishop of Capua of the same name), or Goar (hermit in Trier, also with narrative parallels, but no other apparent links). The corrupt name in **186** ('Mamilium' B, C), the oddly military vocabulary used for the bishop's personnel, and the fact that no place-names are mentioned in this section perhaps support the idea that the martyrologist was dealing with several contradictory traditions, on which further research is needed. Mamilianus and Pamphilus are otherwise unattested in Anglo-Saxon England; a (now lost) life of Goar, possibly of a Worcester provenance, seems to have been seen by Joscelyn; see Sanders Gale, 'John Joscelyn's Notebook', pp. 264–5.

304. *wilde hinde*. ane wylde hynde C, 'an' suprascript before 'wilde' Bf; article possibly authorial.

Bibliography: Whatley, s. v. 'Mamilianus'; Kotzor, II, 352; Canart, 'Le nouveau-né qui dénonce son père'; Rauer, 'The Sources of the *Old English Martyrology*', p. 95n; Cross, 'On the Library', p. 248; Stiene, ed., *Wandelbert of Prüm*, pp. 103–5; Frere, *Studies in Early Roman Liturgy*, p. 47; Amore, 'Goar'; Amore, 'Mamiliano'; Caraffa, 'Panfilo'; Ambrasi, 'Panfilo'.

187. Euphemia: 16 September; d. Chalcedon, early fourth century, under Diocletian; commemorated in the *Calendar of Willibrord* and in Bede, *Martyrologium* (B). Most of this section seems to be based on the *Passio S. Euphemiae* (BHL 2708), 454.31–2, 455.46–53, 456.21–44 and 458.54–5. Cross demonstrated that the designation of Euphemia as 'victorious', probably *triumphatrix* before translation, has parallels in liturgical material; several texts related to the Council of Chalcedon also designate Euphemia as *triumphatrix*.

305. *geresde on* and *geræsed on*. In both cases in B 'on' is originally omitted and only inserted by a later hand Bc; C also omits 'on' in both cases. Transitive usage of 'geræsan' does not seem to be attested elsewhere, but may have been the original reading here.

306. *ða het hi*. þa het he hig C; B seems to be lacking a pron., unless 'hi' is understood as a masc. form, in which case the dir. obj. is not expressed. Cp. also **191**.

Bibliography: Cross, 'Euphemia and the Ambrosian Missal'; Whatley, s. v. 'Euphemia'; Cross, 'Popes of Rome', p. 193; Kotzor, II, 352; Cross, 'On the Library', p. 247; ePL, s. v. 'triumphatri-'; Stodnick, 'Bodies of Land'.

188. Januarius etc.: 19 September; d. ?305, under Diocletian; commemorated in the *Calendar of Willibrord* and in Bede, *Martyrologium* (B). Some of the information given in this section can be found in the *Passio S. Ianuarii* (BHL 4132), 258.1–2, but the minimal detail supplied could also have been derived from other sources, including Bede, *Martyrologium*, 75–7, and a Campanian sacramentary.

Bibliography: Cross, 'Identification: Towards Criticism', pp. 236–7; Cross, 'On the Library', p. 241n; Whatley, s. v. 'Ianuarius et Sosius'; Bischoff and Lapidge, *Biblical*

Commentaries, pp. 98–9, 110–11 and 160–7; Kotzor, I, 213, 214n and II, 352; Frere, *Studies in Early Roman Liturgy*, p. 47.

189. Fausta and Evilasius: 20 September; d. fourth century, under Diocletian or Maximian; not commemorated in the *Calendar of Willibrord*; commemorated in Bede, *Martyrologium* (B). The precise source remains unidentified; Bede, *Martyrologium*, 72–3, and the *Passio SS. Faustae et Evilasii* (BHL 2833), 144–6, could have served as sources.

307. <beheold>. gegeold B with h suprascript above eo, beheold C, ge<he>old Ko, geheold Herz; the reading of C is preferred here because Evilasius's visual impression is highlighted several times in the *passio*, and because 'behealdan' also carries connotations of causing things to get done ('to take care of'); cp. also the very similar construction and context in 64. But the conjecture of Herzfeld and Kotzor, that 'geheold' ('controlled') was intended in B and represents the authorial reading is also plausible. Hrabanus Maurus, *Martyrologium*, has *tradi ad turpitudinem*, which could alternatively point to an original form of 'gyldan', 'to hand over', although that would then require an indirect object. All sources make it clear in any case that Evilasius is responsible for Fausta's torture, and is not just a spectator.

Bibliography: Cross, 'On the Library', p. 241n; Whatley, s. v. 'Fausta et Evilasius'; Kotzor, I, 213 and 214n.

190. Matthew: 21 September; first century; commemorated in the *Calendar of Willibrord* and in Bede, *Martyrologium* (B II). The more generally available information given in the opening lines can be found in a number of texts and is therefore more difficult to source. The remainder is mainly based on a *passio* of the saint similar to the *Passio S. Matthei* (BHL 5690), 637.7–667.7. The detail concerning the saint's burial may have been derived from Isidore, *De ortu et obitu patrum*, 75, or Pseudo-Isidore, *De ortu et obitu patrum*, 53.3, and the reference to Macedonia may similarly have been derived from one or both of these texts.

Bibliography: Cross, 'The Apostles', pp. 23–5; O'Leary, 'Apostolic *Passiones*'; Cross, 'Mary Magdalen', p. 16n; Kotzor, I, 250n and II, 353; Rauer, 'Female Hagiography'; Rauer, *Fontes*; Biggs, *The Apocrypha*, pp. 49–50; Cook, *Biblical Quotations*, p. 18.

191. Maurice and the Theban Legion: 22 September; d. Agaunum, ?287, under Diocletian; commemorated in the *Calendar of Willibrord* and in Bede, *Martyrologium* (B II). Probably derived from Eucherius, *Passio S. Mauricii* (BHL 5737), 33.16–34.9, 37.6–19 and 38.7–9, although Whatley points to problems in the classification of the variants of this text.

308. *Campodocia*. Cappadocia C; the saint seems to be associated with Cappadocia in no other text, and the form found in C may therefore be a rationalisation of the form 'Campodocia' found in B (or a similar form), whose origin remains unexplained, however. The source text makes reference to Exsuperius's office as a *campidoctor* ('drill-master', 35.17), a rare military term which could have been misunderstood. It is interesting to note that many manuscripts of the source texts

suppress the place-name *Agaunum*, which may have aided a misunderstanding of *campidoctor* as a place-name. (It is also noteworthy that no placenames are given at the opening of this section). Alternatively, the location of Thebes could have been misinterpreted as being in Cappadocia.

309. *ða het hy. þa het he hig* C; B seems to be lacking a pron., unless ‘hy’ is understood as a masc. form, in which case the dir. obj. is not expressed. Cp. also Note 306.

Bibliography: Whatley, s. v. ‘Mauritius’; Kotzor, I, 228 and II, 353; Rauer, *Fontes*; Speidel, ‘Die thebäische Legion’, p. 43; Zelzer, ‘Zur Überlieferung’, pp. 328–9; Dekker, ‘Eucherius of Lyons in Anglo-Saxon England’.

192. Sosius: 23 September; fourth century; commemorated in the *Calendar of Willibrord* and in Bede, *Martyrologium* (B). Cross discusses the *Passio S. Ianuarii* (BHL 4132), 253.4–5, 254.8–15 and 258.1–2, as a possible source for this section, although some problems remain. Bede, *Martyrologium*, 75–7, and a Campanian sacramentary could also have played a role in the composition of this section.

Bibliography: Cross, ‘Identification: Towards Criticism’, pp. 236–7; Cross, ‘On the Library’, p. 241n; Whatley, s. v. ‘Ianuarius et Sosius’; Bischoff and Lapidge, *Biblical Commentaries*, pp. 95, 98–9 and 160–7; Frere, *Studies in Early Roman Liturgy*, p. 47; Kotzor, II, 354.

193. Thecla: 23 September; first century; not commemorated in the *Calendar of Willibrord*; commemorated in Bede, *Martyrologium* (B). Whatley has identified the *Passio S. Theclae* (BHL 8020n, Gebhardt’s version Cd), 3.13–127.8, as the probable source for this section.

Bibliography: Whatley, s. v. ‘Thecla’; Rauer, *Fontes*; Kotzor, II, 354; Stodnick, ‘Bodies of Land’.

194. The Conception of St John the Baptist: 24 September; commemorated in the *Calendar of Willibrord* and in Bede, *Martyrologium* (B II). This section seems to be based exclusively on Luke 1.5–20.

310. *þæs nama sceolde > Iohannis gecigged*. Perhaps still defective, with an infinitive such as ‘beon’ missing, but cp. **8** and **180** for similar constructions with ‘sculan’.

311. *oð þone dæg ðe þis bið. oð þone dæg oð ðæt ðe þis bið* B; cp. Luke 1.20, *usque in diem quo haec fiant*. B seems odd, presenting an otherwise unattested correlative construction; see Mitchell, *Old English Syntax*, §2759 for attested patterns. C solves the problem by omitting the entire phrase.

Bibliography: Cross, ‘Blickling Homily XIV’, p. 154; Kotzor, II, 354; Rauer, *Fontes*; Cook, *Biblical Quotations*, pp. 18–19.

195. Andochius, Thyrsus and Felix: 24 September; third century, under Aurelian; not commemorated in the *Calendar of Willibrord*; commemorated in Bede, *Martyrologium* (B). This section is based on the *Passio S. Andochii* (BHL 424), 459.16–464.27.

Bibliography: Whatley, s. v. 'Andochius'; Kotzor, I, 213, 273–4n and II, 354–5; Cross, 'On the Library', p. 241n; Cross, '*Passio Symphoriani*', p. 274.

196. Ceolfrith: 25 September; d. 716; not commemorated in the *Calendar of Willibrord*, nor in Bede, *Martyrologium*. Most of this section seems to have been derived from Bede, *Historia abbatum*, 15–17, 21–3. The reference to Burgundy only seems to have a parallel in the *Vita S. Ceolfridi* (BHL 1726), 400.28 (whose author may or may not be Bede), although the precise relationship with that work remains unclear.

312. *halgan weres gemind*. hal B, with gan weres gemind suprascript by Bf, halgan abbudes gewytenys C; the variant of 'gewytenys' for 'gemind' is part of a systematic preference for this word in C. The manuscripts also disagree on the status of the saint, and either 'weres' or 'abbudes' could be the original reading, as the origin of the later insertion in B is unclear.

313. *Sanctos Geminos*. Named after the triplets (rather than twins) Speusippus, Eleusippus and Meleusippus, in Latin conventionally known as *tergemini*; cp. also 23.

Bibliography: Kotzor, I, 267 and II, 355–6; Whatley, s. v. 'Ceolfridus'; Rauer, *Fontes*; Cross, 'On the Library', p. 239; Blair, 'A Handlist of Anglo-Saxon Saints', p. 520; Bately, 'The Place which is Called'; *PASE*, Ceolfrith 1; *ODNB*, s. v. 'Ceolfrith'.

197. Justina and Cyprian: 26 September; d. ?300; not commemorated in the *Calendar of Willibrord*; commemorated in Bede, *Martyrologium* (B). Both the *Passio S. Iustinae* (BHL 2047, 2050), 71.18–73.30 and 74.53 and Aldhelm, *De uirginitate* (prose), 295.5–20 and 296.11–14 (itself based on the *passio*) qualify as possible sources. Because of the relatively general nature of the details given by the martyrologist, it is difficult to rule out the one or the other source; even the most specific image, the comparison of magic with smoke and wax, occurs in both potential sources. Given the level of detail in both the *passio* and Aldhelm's account, it is not clear why the martyrologist restricted himself to a more general summary.

314. *heora lichoma restedð*. hyra lychaman restað C. The reading in C refers to bodies in the pl., whereas B seems to refer to a single body, perhaps with 'heora' as a rare sg. fem. form (see Campbell, *Old English Grammar*, §703, for a similar form 'hiora' in the Kentish Glosses); but C seems less complicated textually, and could also present the original reading. Moreover, no source has been identified which would indicate Antioch as the burial place for either saint; elsewhere the saints's bodies are said to have been left exposed for six days, before being taken to Rome.

Bibliography: Whatley, s. v. 'Cyprianus et Iustina'.

198. Cosmas and Damian: 27 September; third century, under Diocletian; commemorated in the *Calendar of Willibrord* and in Bede, *Martyrologium* (B). The main source for this section seems to be the *Passio S. Cosmae* (BHL 1970), 474–7, which does seem to account for all details presented. Cross suggested that the designation of the two saints as 'heahlæcas' could have been influenced by

Aldhelm's account, with the Latin term *archiatros* at *De uirginitate* (prose), 275.9, which is indeed possible. But it is interesting to note that *archiatros* is also translated as 'heahlæcas' in a wide range of glosses, some of which have already been associated with the martyrologist: cp. for example Aldhelm Glosses 13.1 (Napier), 3034, 'heage læcas'; Cleopatra Glosses (Stryker) 77, 'heahlæcas oððe cræfgan' and 376, 'heahlæcas'; Second Corpus Glossary (Hessels) A.773, 'healecas'.

315. *ða brohte seo diogollice Sancti Damiane medmicle gretinge; gewritu secgað þæt ðæt wære þreo ægero.* Some, but not all, manuscripts of the *passio* specify the woman's gift as three eggs; see, for example Zurich, Zentralbibliothek, C 10i, fol. 192v, *occulte obtulit sancto Damiano oua tria*; other manuscripts present the more general *occulte obtulit sancto Damiano quoddam munus*. It may be that the martyrologist was working with copies from both manuscript traditions, which would explain his (characteristically literal) translation which accommodates both wordings. Zurich, Zentralbibliothek, C 10i, a ninth-century legendary from St Gall, is now available in digitised format at <http://www.e-codices.unifr.ch>.

316. *þa wæs broðor Cosmas.* þa wæs hys broðor Cosmas C. Possible textual defect in B.

317. *ond þeah siððan.* and þær syððan C; reading in C seems to give better sense and may be original.

Bibliography: Cross, 'Cosmas and Damian'; Cross, 'On the Library', pp. 230 and 236; Whatley, s. v. 'Cosmas et Damianus'; Kotzor, I, 250n; *DOEC*, s. v. 'archiatros'; Rauer, 'Usage', p. 137.

199. The Consecration of St Michael's Church: 29 September; commemorated in the *Calendar of Willibrord* and in Bede, *Martyrologium* (B II). The source was probably a single unidentified text concerning St Michael similar to the material in Tristram Homily 2, 131–42.

318. *in Tracla þære ceastre in Eraclae.* The geographical reference, which is badly garbled and has originally nothing to do with the tradition of St Michael, is likely to go back to a conflation of two martyrological entries, probably the one for Michael and the one following. See for example, the correct entry in Pseudo-Jerome, *Martyrologium* (29 September), *In Tracia ciuitate Eraclaea Eutici et Plauti et dedicatio basilicae sancti Michaelis. Eracla ciuitate Placidi Ambodi*, or the correct entry in Hrabanus Maurus, *Martyrologium* (29 September): *Dedicatio aeclesiae sancti angeli Michahelis in Monte Gargano. In Tratia ciuitate Aeraclea natale Eutici, Plauti*. The author of Tristram Homily 2 and the martyrologist both conflate the location of Michael's commemoration and the location of the one following. Since the homily and the entry in the *Old English Martyrology* are thought to have been independently derived from the same Latin source text, it is likely that that text (based on an unidentified martyrology) already contained the error which led to the garbled geographical detail.

Bibliography: Cross, 'An Unrecorded Tradition'; Johnson, *Saint Michael the Archangel*, pp. 51–3; Cross, 'The Latinity', p. 284; Whatley, s. v. 'Michael archangelus'; Ruggerini, 'Saint Michael'; Grant, *Three Homilies*, pp. 47–8 and 62–3; Amore, 'Eutichio, Plauto ed Eraclaea'.

200. Jerome: 30 September; ?341–420; commemorated in the *Calendar of Willibrord* and in Bede, *Martyrologium* (B). This section conflates two passages from Adomán, *De locis sanctis*, 2.4.6–9 and 2.5.3–10.

Bibliography: Cross, ‘The Influence of Irish Texts and Traditions’, p. 180; Rauer, *Fontes*; Kotzor, I, 254–5 and II, 358; Cross, ‘On the Library’, p. 232.

200a. The End of September: Monthly information on the length of day and night can be found in liturgical calendars; see the note above for **36a**. Bede, *De temporum ratione*, 15, represents an analogue for the English names of the months.

319. *mona*<*ð*>. Cp. also the same form in B in **217a**, ‘*mona*’; otherwise regular usage of ‘*monað*’ in similar contexts throughout the text.

Bibliography: Kotzor, I, 309 and II, 358; Tupper, ‘Anglo-Saxon Dæg-Mæl’, p. 120.

200b. The Beginning of October: 1 October. The source for the beginnings of the months could have been Bede, *De temporum ratione*, 12 and 15, although it is not in all cases clear whether this represents an antecedent or direct source. Kotzor signals relevant information in a number of liturgical calendars and martyrologies which could also have served as sources.

Bibliography: Kotzor, I, 268 and II, 278–9, 358.

201. The Two Hewalds: 3 October; seventh century; commemorated in the *Calendar of Willibrord* (under a different date) and in Bede, *Martyrologium* (B). The source is Bede, *Historia ecclesiastica*, 480.19–22, 480.23–6, 482.20–1 and 482.22–9.

Bibliography: Kotzor, I, 252, 280n, and II, 359; Cross, ‘A Lost Life of Hilda of Whitby’, pp. 24–5; Rauer, *Fontes*; Whatley, s. v. ‘Hewaldi Duo’; Cross, ‘On the Library’, p. 230; *PASE*, Hewald 1 and Hewald 2.

202. Pope Mark: 7 October; s. 336; not commemorated in the *Calendar of Willibrord*; commemorated in Bede, *Martyrologium* (B II). Based solely on the corresponding entry in the *Liber pontificalis*, I.202.1–5.

320. *mynstre*. See Note 23.

Bibliography: Cross, ‘Popes of Rome’, pp. 191, 203; Cross, ‘On the Library’, p. 243; Kotzor, I, 269 and II, 360; Gioanni, ‘Hagiographie d’Italie’, pp. 389–90.

203. Dionysius, Rusticus and Eleutherius: 8 October; d. ?250; not commemorated in the *Calendar of Willibrord*; commemorated in Bede, *Martyrologium* (B II, under a different date). This section seems to be based on a *passio* of this saint, and possibly on a lost version, as Whatley suggests. For some parallels, cp. *Passio S. Dionysii* (BHL 2171), 581–3. The saints’ feastday is in other texts given as 9 October; the origin of the earlier date given here remains unclear, and could be an error; see Lapidge.

321. *ða wæron for Criste gemartyrod*. C presents an explicit pronoun ‘hig’; variant in B either defective, or a case of non-expression of subject; see Mitchell, *Old English Syntax*, §1510.

Bibliography: Whatley, s. v. ‘Dionisius’; Lapidge, ‘Acca of Hexham’, p. 38n.

204. Æthelburh: 11 October; d. 675; not commemorated in the *Calendar of Willibrord*, nor in Bede, *Martyrologium*. The source for this section is Bede, *Historia ecclesiastica*, 354.23–356.2 and 360.1–19. Bede's account, however, describes Erkenwald (and not directly his sister Æthelburh) as the founder of Barking. Since Bede's knowledge of the saint seems to be based on some lost material, it cannot be ruled out that the martyrologist was also familiar with that material.

Bibliography: Cross, 'A Lost Life of Hilda of Whitby', pp. 24–5; Cross, 'On the Library', p. 230; Rauer, *Fontes*; Whatley, s. v. 'Æthelburga'; Kotzor, I, 252–3 and II, 361; Foot, 'Anglo-Saxon Minsters', p. 222; Bately, 'The Place which is Called'; Rauer, 'Female Hagiography'; *PASE*, Æthelburg 3; *ODNB*, s. v. 'Æthelburh'; Incitti, 'Modelli agiografici'.

205. Pope Callistus I: 14 October; s. 217–22; not commemorated in the *Calendar of Willibrord*; commemorated in Bede, *Martyrologium* (B). The *Liber pontificalis*, I.141.1–4, seems to have been the sole source for this section.

322. *mynstre*. See Note 23.

Bibliography: Cross, 'Popes of Rome', pp. 191 and 202; Cross, 'On the Library', p. 243; Gioanni, 'Hagiographie d'Italie', pp. 389–90; Kotzor, I, 269 and II, 361; Whatley, s. v. 'Callistus'.

206. Lupulus: 15 October; d. Capua, date unknown; commemorated in the *Calendar of Willibrord*; not commemorated in Bede, *Martyrologium*. The source was probably a sacramentary from Capua or more generally the region of Campania, most likely brought to Anglo-Saxon England by Hadrian.

Bibliography: Kotzor, I, 258–66 and II, 362; Hohler, 'Theodore and the Liturgy', pp. 226–8; Bischoff and Lapidge, *Biblical Commentaries*, pp. 160–7; Cross, 'On the Library', p. 234; Frere, *Studies in Early Roman Liturgy*, p. 46; Gneuss, 'Liturgical Books', pp. 99–101.

207. Luke: 18 October; first century; commemorated in the *Calendar of Willibrord* and in Bede, *Martyrologium* (B). Either Isidore, *De ortu et obitu patrum*, 81, or Pseudo-Isidore, *De ortu et obitu patrum*, 60, or both, were used by the martyrologist as sources here.

323. *ðone þriddan dæl Cristes boca*. Refers to the idea that Luke was the third of the four evangelists; cp. Pseudo-Isidore, *evangelista tertius*. Cross suggested that the precise wording ('þriddan dæl') could have been influenced by similar Latin phrasing, e.g. Aldhelm, *De uirginitate* (prose), 254.8.

324. *on Constantines dagum*. The translation of the saint's relics is in the Latin tradition variously assigned to the time of Constantine or (more accurately) to Constantius II; the reference to the former here is perhaps more likely to be authorial than scribal, as the same reference is given regarding the relics of Andrew (233).

Bibliography: Cross, 'The Influence of Irish Texts and Traditions', pp. 189–90; Cross, 'On the Library', pp. 233 and 243; Cook, *Biblical Quotations*, p. 20; Cross, 'The Latinity', p. 285.

208. Tryphonia: 18 October; third century; commemorated in the *Calendar of Willibrord* and in Bede, *Martyrologium* (B). Based on the *Passio S. Laurentii* (BHL 4753), 96.7–97.20.

Bibliography: Cross, ‘The *Passio S. Laurentii*’, pp. 204 and 211; Whatley, s. v. ‘Tryphonia’; Kotzor, I, 274n and II, 362; Rauer, ‘Female Hagiography’.

209. Justus: 18 October; third century; not commemorated in the *Calendar of Willibrord*, nor in Bede, *Martyrologium*. The source is probably the *Passio S. Iusti* (BHL 4590), 1–69.

325. *eahta wintre. nygon geare C*. The Latin tradition presents *novem annorum*, indicating that C may preserve the original reading here; it is not clear where the detail of the eight-year-old boy originated, whether in a Latin text variant, during the composition of the Old English text, or during its later transmission.

326. *on <hand>*. on hand C; cp. the relevant Latin reading, *in manibus suis*.

327. *Hwæt wille wit don*. sg. verb unusual with dual pronoun and possibly defective; perhaps emend to ‘willen’ (subj. after interr. pronoun, as e.g. in **198**), or cp. ‘willað’ in C.

328. *<on yncre teage>*. Cp. the relevant Latin reading, *in montegam uestram* (postcl. *mantega* < L. *mantica*, f., cloak bag, portmanteau). The Latin word and its Old English translation also occur in Anglo-Saxon glosses, Cleopatra Glosses (Stryker) 3915, ‘*mantega tig*’; Second Corpus Glossary (Hessels) M.118, ‘*mantega taeg*’. On this word, see also Coens, ‘Un fragment retrouvé’, pp. 104–5; ‘Kotzor, II, 362–3, and DMLBS’, s. vv. ‘mantega’, ‘mantica’.

329. *Alticiotrum*. See Zechiel-Eckes, ‘Unbekannte Bruchstücke’, pp. 6–7.

Bibliography: Cross, ‘Two Saints’; Cross, ‘The Latinity’, pp. 282–3; Whatley, s. v. ‘Iustus Bellovacensis’; Kotzor, I, 271–2 and II, 362–3; Coens, ‘Nouvelles recherches’, esp. pp. 14–19; Coens, ‘Un fragment retrouvé’; Zechiel-Eckes, ‘Unbekannte Bruchstücke’; Wasyliv, *Martyrdom, Murder, and Magic*.

210. Pelagia: 19 October; ?fifth century; not commemorated in the *Calendar of Willibrord*, nor in Bede, *Martyrologium*. Probably based on material from Eustochius, *Vita S. Pelagiae*, although it is not clear if more than one version of this text was used, and which version or versions were involved. For parallels, cp. *Vita S. Pelagiae* (BHL 6605, version A1), 4, 17–18, 20, 24, 30, 34–5, 41–3 and 49 and *Vita S. Pelagiae* (BHL 6609, version B), 4–5, 16–18, 20, 24, 30, 34–5, 40–1, 43 and 49.

330. *scericge. scearecge C*. A rare word, possibly corrupt; see Williamson, *The Old English Riddles*, p. 158, for some background; alternatively, a female form of ‘sceawere’?

331. *Godes <dome>*. The transmitted phrase (Godes lombe B and Godes lambe C) is probably defective, despite occurring in both manuscript traditions; Cockayne was the first to suggest that the phrase is a corruption of ‘Godes dome’ or a similar phrase, which would represent an accurate translation of the relevant phrase in the source (*futuro iudicio*, A1, 17 and *futurum iudicium*, B, 17); see also Kotzor, I, 27n. The possibility remains that the transmitted phrase is original, in which case it represents a major, fairly idiosyncratic, departure from the identified source.

332. *Ac gefulla me*. *Ac ic bydde þe gefulla me* C. Variant in C is closer to the Latin versions (*peto me baptizari* A1, 24, *obsecro baptizari* B, 24) and may represent the original phrasing.

333. *wordwelena*. *wordwelena* B, *woruldwelena* C; the Latin text has *cunctis diuitiis* (B, 34).

334. *Cristes bure*. *Cristes brydbure* C. Either variant could be the original reading, as both ‘bur’ and ‘brydbur’ are attested in other texts as translations of *thalamus*, the noun presented by the Latin texts in the relevant passage (A1, 35 and B, 35).

335. *byrnan*. The Latin texts present *birrum* (A1, 41, with variant readings *bisrum*, *byrro*, *birram*) and *byrrum* (B, 41, with variant readings *byrro*, *byssum*); see Rauer, ‘Pelagia’s Cloak’.

336. *wer ðe wif*. Despite the reservations expressed by Chenard, ‘Narratives of the Saintly Body’, pp. 161 and 163, this seems to conform to the conventional construction ‘hwæper (...) (þe)...þe’; see Mitchell, *Old English Syntax*, §2086.

Bibliography: Cross, ‘Pelagia in Mediaeval England’; Whatley, s. v. ‘Pelagia’; Cross, ‘Source, Lexis, and Edition’, pp. 31 and 33; Chenard, ‘Narratives of the Saintly Body’, pp. 155–68; Kotzor, II, 363; Rauer, ‘Female Hagiography’; Cockayne, *The Shrine*, p. 140; Rauer, ‘Pelagia’s Cloak’.

211. Hilarion: 21 October; ?291–371; not commemorated in the *Calendar of Willibrord*; commemorated in Bede, *Martyrologium* (B). Derived from Jerome, *Vita S. Hilarionis* (BHL 3879), 29–31, 38–9 and 52.

337. *sextyne wintræ*. .xvi. *wintræ*. B, .xv. *geare* C; the reading in C may be the correct one, since most manuscripts of the *Vita S. Hilarionis* present the same information, *annorum quindecim*. However, the variant of sixteen also occurs in one of the Latin manuscripts (Harvey, pers. comm.); the error perhaps most likely arose independently in both traditions, unless a more complicated scenario, namely correction with recourse to the source text, applies.

338. *hy æteowdon him swa swa þeotende wulf, hwilum swa beorcende fox*. The clause seems anomalous with its mixture of pl. adjectives (‘þeotende’, ‘beorcende’) and what look like sg. nouns (‘wulf’, ‘fox’). It is interesting to see that C has the more conventional pl. nouns, which would point to textual error, or at least idiosyncratic usage, in B. The textual problem could perhaps be resolved by relocating ‘swa swa’ and ‘swa’ (‘hy æteowdon him þeotende swa swa wulf, hwilum beorcende swa fox’). Alternatively, but less plausibly, the readings in B could perhaps be interpreted as early collective forms for animal types. It is also interesting to see that neither foxes nor wolves are mentioned in the Latin text, where the noises instead emanate from sheep, cattle and lions. Did the martyrologist add European wildlife for local colour?

339. *sume Gode<s>*. *sumre godes* C, *sume gode* Ko. The presumptive source consistently presents *virginem Dei* in its manuscripts (Harvey, pers. comm.) and C’s ‘godes’ therefore seems preferable. The same woman is also referred to as ‘Godes mægden’ in **211**, and the phrase ‘Godes fæmne’ is a common one with five further attestations in the text. (The switch in C from acc. ‘sume’ to dat. ‘sumre’ is less significant, as ‘biddan’ can take either acc. or dat.; see *DOE*, s. v. ‘biddan’ I.b.i).

340. *yldran*. Normally accompanied by an article or possessive, both in this text and elsewhere in Old English; C similarly supplies ‘hyra’. The passage may be defective in B, and the difference between B and C is interesting here. The source has *perducta ergo a parentibus ad monasterium*, which would indicate that the verb found in B is the correct one (B *gelæddon*, C *gebædon*). It may be that the lack of a possessive in the Latin influenced the Old English.

341. *for ðon*. fram þam C; the reading in C seems preferable and may be the original one; one wonders whether the reading in B goes back to a wrongly expanded abbreviation; see also Kotzor II, 363.

342. *þeowodest Gode*. þeowedest Criste C; the vast majority of manuscripts of the Latin text present *servisti Christo*, and the reading in C may therefore be the original one. However, the variant *Deo* does occur in some of the Latin witnesses (Harvey, pers. comm.), and it is possible that B reflects that reading. The variants may have arisen independently in the Old English and Latin traditions.

343. *þa*. Elsewhere in the text ‘þe’, as in C; cp. 203, ‘on ða ea þe hatte Secuana’.

Bibliography: Rauer, *Fontes*; Whatley, s. v. Hilarion; Cross, ‘Antoninus of Apamea’; Kotzor, II, 363.

212. Genesius: 24 October; fourth century; not commemorated in the *Calendar of Willibrord*, nor in Bede, *Martyrologium*. Probably based on a variant of the saint’s *passio*; cp. *Passio S. Genesii* (BHL 3304), 163.2–164.4.

344. *tid*. tid þrowung B, þrowung C. The reading in B is clearly defective and probably presents an automatic insertion of ‘tid’ on the part of a scribe at some point during transmission; the most likely original reading is probably preserved in C. However, Kotzor suggests the original reading ‘tid ond þrowung’, which is also possible, although the opening formula usually restricts itself to one term only.

345. *Rodena mere*. rodenan mere C. This Old English term seems to be otherwise unattested. Intended is probably the Rhone delta, the Camargue, with its many lakes.

Bibliography: Cross, ‘Genesius of Rome’; Whatley, s. v. ‘Genesius Arelatensis’; Kotzor, II, 364.

213. Sixteen Soldiers: 24 October; third century, under Claudius; not commemorated in the *Calendar of Willibrord*; commemorated in Bede, *Martyrologium* (B, under a different date). Based on the *Passio S. Laurentii* (BHL 4753), 97.22–98.32.

346. *sextyna*. .xvi. B, C. Both manuscripts give the number as sixteen, although the number should really be forty-six. The error may have been present in the Latin source, or was introduced by the martyrologist through a misreading of *xlvi* as *xvi*; it is less likely that the error arose through scribal error in two separate branches of transmission of the Old English text.

347. *cempena tid*. cempena tyd and hyra wifa C. The source does refer to wives, and C may present the original reading here; see also Whatley for Ælfric’s adaption of the same material which also makes mention of the wives.

Bibliography: Cross, ‘The *Passio S. Laurentii*’, pp. 204 and 211–12; Whatley, s. v. ‘Quadragenta Sex Milites’; Kotzor, I, 274n and II, 364.

214. Cedd: 26 October; d. 664; not commemorated in the *Calendar of Willibrord*, nor in Bede, *Martyrologium*. Derived from Bede, *Historia ecclesiastica*, 286.1–2, 288.8–14 and 344.19–25.

348. *Ceadweallan*. ceddēs C. The saint is referred to by two different names in B, Ceadwealla and Ceadde. The most likely explanation for this discrepancy is scribal error in the case of the first name, where the saint was confused with the king of the West Saxons Cædwalla, as suspected by Kotzor; in that case the original reading in the opening line would have to be Ceddes (or similar) as recorded in C. However, various complications arise: Cedd and Chad may be hypocoristic forms of fuller names which remain undetermined, but could plausibly include Cædwalla, and the hagiographical traditions of the two brothers may also have been interwoven to some extent, because of their similar names (if two saints really ever existed and do not represent a literary doublet of a single historical figure).

Bibliography: Rauer, *Fontes*; Kotzor, I, 252–3 and II, 364–5; Whatley, s. v. ‘Ceadda’; Frankis, Review of Kotzor; Cross, ‘A Lost Life of Hilda of Whitby’, p. 24; Cross, ‘On the Library’, p. 230; Lapidge, ‘Acca of Hexham’, p. 50n; Blair, ‘A Handlist of Anglo-Saxon Saints’, p. 520; *PASE*, Cedd 1; *ODNB*, s. v. ‘Cedd’.

215. Simon and Thaddeus: 28 October; Persia, first century; commemorated in the *Calendar of Willibrord* and in Bede, *Martyrologium* (B II). This section seems to be a conflation of a *Passio SS. Simonis et Iudae* (BHL 7749–50), 591.1–592.9 and 625.17–626.24, Isidore, *De ortu et obitu patrum*, 77 and 79, and Pseudo-Isidore, *De ortu et obitu patrum*, 54.1–2 and 55.

349. *Cristes bocum*. See Gneuss, ‘Liturgical Books’, p. 107.

350. *þæt ne. þe* C. Either reading, that the child was or was not one night old, could be the original reading, as the Latin source variants also disagree on this point; see Cross, ‘The Apostles’, pp. 26 and 49.

Bibliography: Cross, ‘The Apostles’, pp. 25–7; Rauer, *Fontes*; O’Leary, ‘Apostolic Passiones’; Biggs, *The Apocrypha*, pp. 54–5; Cross, ‘The Influence of Irish Texts and Traditions’, p. 187; Cross, ‘On the Library’, pp. 233 and 243; Clayton, *The Cult of the Virgin Mary*, p. 217; Kotzor, I, 258 and II, 365; Cook, *Biblical Quotations*, p. 19.

216. Cyrilla: 28 October; third century; not commemorated in the *Calendar of Willibrord*; commemorated in Bede, *Martyrologium* (B). Based on the *Passio S. Laurentii* (BHL 4753), 97.12–98.17.

Bibliography: Cross, ‘The *Passio S. Laurentii*’, pp. 204 and 212–13; Whatley, s. v. ‘Cyrilla’; Kotzor, I, 214, 274n and II, 365; Rauer, ‘Female Hagiography’.

217. Quentin: 31 October; third or fourth century, under Maximian; commemorated in the *Calendar of Willibrord* and in Bede, *Martyrologium* (B). The source is probably the *Passio et Inuentio S. Quintini* (BHL 6999–7000), 781–3 and 785–6.

351. *<of>*. on B, of C, Herz. The wording of the presumptive source is *statim exiit de collo eius columba candida tamquam nix*; see also Kotzor, II, 365.

352. *Onð þæt wif heo ða arwyrðlice bebyrgde*. And Eusebia þæt wyf heo þa arweorðlice bebyrigde þone lichaman C. In B, ‘heo’ is here understood to be a recapitulatory nom. sg. fem. pron., with ‘ða’ as the direct object in the pl.

Alternatively, 'heo' could be taken as the dir. obj., with 'ða' as an adv.. C presents an altogether more explicit version, which looks like a rephrasing of an originally ambiguous construction.

Bibliography: Whatley, s. v. 'Quintinus'; Rauer, *Fontes*; Kotzor, II, 365; Förster, *Zur altenglischen Quintinus-Legende*, pp. 260–1; Stodnick, 'Bodies of Land'.

217a. The End of October: Monthly information on the length of day and night can be found in liturgical calendars; see the note above for **36a**. Bede, *De temporum ratione*, 15 represents an analogue for the English names of the months.

353. *mona*<ð>. Cp. also the same form in B in **200a**, 'mona'; both are copied by scribe Bd. Otherwise regular usage of 'monaþ' in similar contexts throughout text.

Bibliography: Kotzor, I, 310 and II, 288 and 366; Tupper, 'Anglo-Saxon Dæg-Mæl', p. 120.

217b. The Beginning of November: 1 November. The source for the beginnings of the months could have been Bede, *De temporum ratione*, 12 and 15, although it is not in all cases clear whether this represents an antecedent or direct source. Kotzor signals relevant information in a number of liturgical calendars and martyrologies which could also have served as sources.

354. *Blodmonað*. As a translation of *mensis immolationum*, probably a variant spelling of 'blotmonaþ' ('month of sacrifice') rather than *blodmonaþ* ('blood month').

355. *syllan*. *slean* C. The reading in C seems to be closer to the wording of the probable source (*quae occisuri erant*) and may be the original phrasing.

Bibliography: Kotzor, I, 268, and II, 278–9, 366; *DOE*, s. vv. 'blotmonaþ', 'blodmonaþ', and 'blotan'.

218. All Saints: 1 November; not commemorated in the *Calendar of Willibrord*; commemorated in Bede, *Martyrologium* (B II). Probably a conflation of two sources, Bede, *Chronica maiora*, 66.1780–4, and the sermon 'Legimus in ecclesiasticis historiis' (BHL 6332d), 5–14; Bede, *Historia ecclesiastica*, 148.8–14, could also have played a role. As Cross pointed out, the 'Legimus' sermon seems to be the only text to present a parallel (both in terms of content and phrasing) for the statement that the feast of All Saints was to be accorded the same importance as Christmas.

Bibliography: Cross, 'Legimus in ecclesiasticis historiis', pp. 131–4; Rauer, *Fontes*; Cross, 'On the Library', pp. 237 and 240; Hall, 'The Development of the Common of Saints', pp. 40–6; Kotzor, I, 34–5, 222, 227, 268n, 272–3 and 278n and 451; Lapidge, 'Acca of Hexham', pp. 42–3; Cross, 'The Use of Patristic Homilies', p. 108; Bischoff and Lapidge, *Biblical Commentaries*, p. 161; Clayton, Review of Kotzor, p. 348; Rauer, 'Usage', p. 128; Rauer, 'Female Hagiography'; Falmagne, *Die Handschriften*, I, 193–4; Huglo, 'Trois livres manuscrits'.

219. Caesarius: 1 November; dates disputed, possibly ?second century, under Trajan; not commemorated in the *Calendar of Willibrord*; commemorated in Bede, *Martyrologium* (B). A *passio* of this saint seems to have served as a source, but, as

Whatley points out, the precise variant used remains unidentified; for parallels see, for example, *Passio S. Caesarii* (BHL 1511), 114–15.

356. *Leontinus*. Leontius C. The account mixes up two figures, Luxurius and Leontius, from the *passio*, where Luxurius is said to be the one who orders the execution. It is not clear whether the error is that of the martyrologist or is already present in the Latin tradition.

357. *healsetan*. *heafodsmæle* C. The suggestion is that the snake gets into the man's clothes via the opening for the neck and head (*capitium*), and then bites him in the chest.

Bibliography: Whatley, s. v. 'Caesarius'; Kotzor, II, 366; Lanéry, 'Hagiographie d'Italie', pp. 192–246; Herzfeld, p. 238.

220. Benignus: 1 November; third century, under Aurelian; not commemorated in the *Calendar of Willibrord*; commemorated in Bede, *Martyrologium* (B). Probably based on *passio* of the saint, but the precise variant remains unidentified; for parallels, cp. the *Passio S. Benigni* (BHL 1153), 465.22–468.9.

358. *swyðe wynsum stenc, ond eac fyrhto mid*. Herzfeld suspected a textual omission here, but the Latin presents *tantusque odor suavitatis et metus*, and no assumption of further text seems to be necessary.

Bibliography: Whatley, s. v. 'Benignus'; Kotzor, I, 273–4 and II, 367; Herzfeld, pp. 201 and 238.

221. Winnoc: 6 November; d. ?717; not commemorated in the *Calendar of Willibrord*, nor in Bede, *Martyrologium*. Probably derived from the *Vita S. Winnoci* (BHL 8952), 770.14–17 and 771.22–772.30.

359. *he ne myhte ute wyrcan*. It is unclear whether work under the open sky is referred to, or more generally mundane work outside the monastery; there seems to be no corresponding content in the source, except perhaps for a reference to work taking place *cottidie* ('daily').

360. *þa wolde he grindan mid his halgum hondum þam broðrum to mete Cristes þam þearfendum*. Possibly defective (cp. the insertion in C of an extra 'and', which is also present in the Latin); alternatively reflexive of the complex Latin phrasing (771.27–772.1); the Latin *pauperibus Christi* demonstrates that 'Cristes' is likely to qualify 'þam þearfendum'.

Bibliography: Kotzor, I, 274, 452 and II, 367–9; Cross, 'The Influence of Irish Texts and Traditions', p. 192; Rauer, 'Female Hagiography'.

221a. The Beginning of Winter: 7 November. The date and the information on the Pleiades is possibly derived from Bede, *De temporum ratione*, 35.41–51, and more or less reflect astronomical reality (pers. comm. Cameron). See Commentary on **83a** above for calendrical entries regarding the beginning of winter, one of which may have served as a source here.

361. *gongað*. The B scribe uses a sg. verb, presumably thinking of the Pleiades as a constellation, whereas Bd, C and F opt for the grammatically more correct pl.,

emphasising the multiplicity of the seven stars. It is interesting to compare modern English usage, which is equally flexible in this type of case.

Bibliography: Anderson, 'The Seasons of the Year', pp. 235–8; Rauer, 'Usage', pp. 127, 132, 134 and 139; Kotzor, I, 310 and II, 369; Tupper, 'Anglo-Saxon Dæg-Mæl', p. 203.

222. The Four Crowned Ones: 8 November; early fourth century, under Diocletian; not commemorated in the *Calendar of Willibrord*; commemorated in Bede, *Martyrologium* (B II). Probably based on the *Passio S. Claudii et sociorum* (BHL 1836), 765–73 and 778.

362. *gesigefæstan*. See Kirschner, 'Die Bezeichnungen', pp. 161–2.

363. *Quattuor Coronatorum*, *þæt is þara gesigefæstan weras feower*. Scribal error or deliberate authorial change of construction from genitive to nominative; C has more consistent phrasing, which may or may not be authorial.

364. *God<e>*. *goda* B, Ko, *gode* Herz, on *god* C; see also Kotzor, I, 149, and II, 369, and **132**, **189** and **193**, for similar phrasing; in all three of these examples C presents 'on God' for B 'Gode'. The relevant Latin passage is not very close here, presenting *ego credo quia vere ipse est deus verus Christus Iesus*.

365. *God*. *se casere* C; although narrative logic implies that it is God who helps the stonemasons, C may still preserve the original and correct reading here, as the corresponding Latin passage describes how the emperor rewards the men, *et dona multiplicauit*, which reflects the Old English wording almost verbatim.

366. *cwice*. om. C; C misses the point that the saints go into the boxes alive (*vivos*), but come out dead ('ateah ða cista up mid þam lichoman', *levavit oculos cum corpora*).

367. *mid þam lichoman*. om. C; see previous note.

Bibliography: Whatley, s. v. 'Claudius et soc.'; Rauer, *Fontes*; Kotzor, II, 369; Lanéry, 'Hagiographie d'Italie', pp. 290–1.

223. Martin of Tours: 11 November; ?316–97; commemorated in the *Calendar of Willibrord* and in Bede, *Martyrologium* (B II). Probably conflated from Sulpicius Severus, *Vita S. Martini* (BHL 5610), 3.1–5, 7.1–8.1 and 18.3, and Sulpicius Severus, *Dialogi* (BHL 5614–16), 212.3–8.

Bibliography: Rauer, *Fontes*; Szarmach, 'Sulpicius Severus'; Hewish, 'Living on the Edge', pp. 135–6; Kotzor, I, 270n and II, 370.

224. Mennas, Heliodorus: 11 November; d. ?300, under Diocletian; not commemorated in the *Calendar of Willibrord*; commemorated in Bede, *Martyrologium* (B II). Herzfeld suggested a link with the *Passio S. Mennae* (BHL 5921), 118.15–16, but Whatley remains sceptical.

Bibliography: Whatley, s. v. 'Mennas'; Rauer, *Fontes*; Kotzor, II, 370; Herzfeld, p. xlii.

225. Milus and Senneus: 15 November; date unknown; not commemorated in the *Calendar of Willibrord*, nor in Bede, *Martyrologium*. Parallels for the narrative

details survive in the Syriac tradition, but no Latin version is known to have existed, and it is not clear how the martyrologist would have had access to this material. Kotzor suggests that a Latin version (now lost) may have been used. It is likely that the hagiographical tradition of these saints entered Anglo-Saxon England under the influence of Archbishop Theodore, as outlined by Hohler.

368. *on þære ceastre...on þære ceastre*. Two cities are referred to, instead of a combination of country and city as is perhaps expected (and seems to be the case in the Syriac tradition). It may be that the martyrologist misunderstood a reference in his source; subsequent scribal error is another possibility.

Bibliography: Whatley, s. v. 'Milus et Senneus'; Hohler, 'Theodore and the Liturgy', pp. 225–6; Kotzor, II, 370.

226. Hild: 17 November; d. 680; commemorated in the *Calendar of Willibrord*; not commemorated in Bede, *Martyrologium*. Bede, *Historia ecclesiastica*, 404.32–406.1, 406.4–8, 408.4–7, 410.20–31 and 414.11–15, probably served as a source for this section, although, as Cross suggested, further source material (now lost) could also have been involved, particularly for the details of the second vision which has no exact parallels in Bede.

369. *en<g>las*. *enlas* C; emendation accepted by Ko, Herz and Co; all other occurrences of the word 'engel' in the text do present -g-. But see Kalbhen, ed., *Kentische Glossen*, p. 271, for elision of g in Kentish, and the Kentish Hymn, 5, for a similar form, 'ænlum'. In view of other features which have been interpreted as Kentish by other commentators (see Introduction above, pp. 5–6, 11, 19 and 22), the spelling here seems noteworthy.

Bibliography: Cross, 'A Lost Life of Hilda of Whitby'; Whatley, s. v. 'Hilda'; Kotzor, I, 254n, 272n and II, 371; Cockayne, *The Shrine*, p. 149; Cross, 'On the Library', pp. 230 and 248; Rauer, 'Female Hagiography'; *PASE*, Hild 1, Hereric 1 and Bregoswith 1; *ODNB*, s. v. 'Hild'; Incitti, 'Modelli agiografici'.

227. Cecilia: 22 November; third century; commemorated in the *Calendar of Willibrord* and in Bede, *Martyrologium* (B). The source seems to be the *Passio S. Caeciliae* (BHL 1495), 3–9 and 31.

370. *Almatheus*. See Note 116.

371. *swa*. See Mitchell, *Old English Syntax*, §3477.

372. *heo gebæd hig to þam papan se wæs haten Urbanus*. The connection between Cecilia and Pope Urban (222–30) already appears in the Latin tradition, although there is no historical foundation for such an association; see Delehaye, *Étude sur le légendier romain*, pp. 80–88.

Bibliography: Rauer, *Fontes*; Whatley, s. v. 'Caecilia'; Lanéry, 'Hagiographie d'Italie', pp. 80–8; Delehaye, *Étude sur le légendier romain*, pp. 73–96; Upchurch, *Ælfric's Lives of the Virgin Spouses*, pp. 13–15 and 30; Upchurch, 'Homiletic Contexts'; Kotzor, II, 371; Rauer, 'Female Hagiography'.

228. Pope Clement I: 23 November; s. ?91–?101; commemorated in the *Calendar of Willibrord* and in Bede, *Martyrologium* (B). Probably a conflation of several

sources, including the *Liber pontificalis*, I.118.5 and I.123.3, and the *Passio S. Clementis* (BHL 1848), 344.4–6 and 344.21–38; two further passages, Gregory of Tours, *Miraculum S. Clementis* (BHL 1855), 345.13–42, and Matthew 16.19 could have been used as direct or indirect sources. Cross points to relevant variants which are not present in the edited texts of the sources.

373. *prytig mila*. .xxx. mila C. Only three miles, *tria fere milia*, in the source, which also fits better with the statement regarding the location of the church later on in this section.

374. *pa* <*sæ*>. Not ungrammatical without the noun, but usage is uncommon in the *Old English Martyrology*.

375. *Ralia*. See Cross, ‘Popes of Rome’, p. 198.

Bibliography: Cross, ‘Popes of Rome’, pp. 194, 196–9 and 202–4; Rauer, *Fontes*; Whatley, s. v. ‘Clemens’; Lanéry, ‘Hagiographie d’Italie’, pp. 88–96; Gioanni, ‘Hagiographie d’Italie’, pp. 389–90; Cross, ‘On the Library’, p. 243; Kotzor, II, 371; Cross, ‘*Passio S. Eugeniae*’, p. 395; Lapidge, ‘The Saintly Life’, pp. 251–2.

229. Felicity: 23 November; Rome, second century, under Antoninus; not commemorated in the *Calendar of Willibrord*; commemorated in Bede, *Martyrologium* (B). Probably based on Gregory, *Homiliae in Euangelia* 3, 21.26–23.78, although additional homiletic material could have influenced the image of the suffering mother (see note below). This section is dedicated to the female saint; because of their staggered martyrdom, her sons are commemorated on a different day and in a separate section, **123**.

376. *mare þonne martyre*. The source cited presents a similar idea (*recte ergo hanc feminam ultra martyram dixerim*), but even closer parallels occur in the homiletic sources of Ælfric’s Catholic Homily I. 9 on the Purification of Mary (C.B.1.1.10), lines 174–5 (‘*heo wæs mare þonne martyr*’, *plus quam martyr fuit*), where the image is applied to Mary, who, like Felicity, suffers by seeing her offspring murdered (although Mary, unlike Felicity, is ultimately not martyred herself); see Godden, *Ælfric’s Catholic Homilies: Introduction, Commentary and Glossary*, p. 75.

377. *þe læs*. See Mitchell, *Old English Syntax*, §2928.

Bibliography: Whatley, s. v. ‘*Felicitas cum septem filiis*’; Rauer, *Fontes*; Herzfeld, p. 239; Cross, ‘On the Library’, pp. 232–3; Lapidge, ‘*Acca of Hexham*’, p. 56; Rauer, ‘Female Hagiography’.

230. Chrysogonus: 24 November; d. Aquileia, ?304, under Diocletian; commemorated in the *Calendar of Willibrord* and in Bede, *Martyrologium* (B). Derived from the *Passio S. Chrysogoni* (BHL 1795), 8–9, which forms part of the composite *Passio S. Anastasiae*.

Bibliography: Whatley, s. v. ‘Chrysogonus’; Lanéry, ‘Hagiographie d’Italie’, pp. 45–60; Kotzor, I, 273n.

231. Saturninus: 28 November; third century; not commemorated in the *Calendar of Willibrord*, nor in Bede, *Martyrologium*. Probably based on a *passio* of this saint, although the precise variant remains unidentified; for some parallels, cp. the *Passio*

S. Saturnini (BHL 7495–6), 1–6. As Whatley points out, several details have no close parallels in the printed version of the *passio*, and may relate to variant readings which remain to be traced.

378. <on> *þære ceastre*. *þære ceastre* B, Ko, <on> *þære ceastre* Herz; see also Kotzor, II, 372.

Bibliography: Whatley, s. v. ‘Saturninus Tolosanus’; Rauer, *Fontes*; Lapidge, ‘Acca of Hexham’, pp. 39 and 56.

232. Chrysanthus and Daria: 28 November; third century, under Numerian; not commemorated in the *Calendar of Willibrord*, nor in Bede, *Martyrologium*. At least partially based on Aldhelm, *De uirginitate* (prose), 276.24–278.23 and 280.5–7, which does, however, not specify the Christian teacher of the saint as a priest, nor the number of girls as five; these and other details could have been derived from the *Passio SS. Chrysanthi et Dariae* (BHL 1787), 2–27.

379. *swyðe gleawe*. Possibly defective; Herzfeld emends to *swyðe gleawe* <fæmnan>; see Kotzor, II, 372.

Bibliography: Kotzor, I, 257n and II, 372; Cross, ‘On the Library’, p. 231; Upchurch, *Ælfric’s Lives of the Virgin Spouses*, pp. 13–15; Upchurch, ‘The Legend of Chrysanthus and Daria’; Lanéry, ‘Hagiographie d’Italie’, pp. 138–48; Corona, *Ælfric’s Life of Saint Basil*, p. 104n; Mitchell, *Old English Syntax*, §3243; Frere, *Studies in Early Roman Liturgy*, p. 46.

233. Andrew: 30 November; d. Patras, ?60; commemorated in the *Calendar of Willibrord* and in Bede, *Martyrologium* (B II). The *Passio S. Andreae* (BHL 428), 107.37–45, and the *Passio S. Andreae* (BHL 430), 514.21–515.7, Isidore, *De ortu et obitu patrum*, 69, and Pseudo-Isidore, *De ortu et obitu patrum*, 60, have been discussed as possible sources. Cross also points to further scriptural and Hiberno-Latin analogues for the opening lines and the detail concerning the saint’s beauty.

380. *on Constantinus dagum*. The translation of the saint’s relics is in the Latin tradition variously assigned to the time of Constantine or (more accurately) to Constantius II; the reference to the former here is perhaps more likely to be authorial than scribal, as the same reference is given regarding the relics of Luke, 207.

Bibliography: Cross, ‘Popes of Rome’, pp. 27–8; Rauer, *Fontes*; Biggs, *The Apocrypha*, pp. 39 and 42; Cross, ‘The Influence of Irish Texts and Traditions’, p. 187; Cross, ‘On the Library’, p. 243; Kotzor, II, 372; Conner, ‘On Dating Cynewulf’, p. 38.

233a. The End of November: Monthly information on the length of day and night can be found in liturgical calendars; see the note above for 36a. Bede, *De temporum ratione*, 15, represents an analogue for the English names of the months.

381. *Blodmonað*. See Note 354.

Bibliography: Kotzor, I, 311 and II, 288, 373; DOE, s. vv. ‘blotmonap’, ‘blodmonap’, and ‘blotan’; Tupper, ‘Anglo-Saxon Dæg-Mæġ’, p. 120.

233b. The Beginning of December: 1 December. The source for the beginnings of the months could have been Bede, *De temporum ratione*, 12 and 15, although it is not in all cases clear whether this represents an antecedent or direct source. Kotzor signals relevant information in a number of liturgical calendars and martyrologies which could also have served as sources.

Bibliography: Kotzor, I, 268 and II, 278–9, 373; Anderson, ‘The Seasons of the Year’, p. 252.

234. Eulalia: 10 December; d. ?304, under Diocletian; commemorated in the *Calendar of Willibrord* and in Bede, *Martyrologium* (B). Probably based on a variant of the saint’s *passio*; cp. *Passio S. Eulaliae* (BHL 2696), 1–4.

382. *Datianus*. See Introduction, p. 16.

383. *freode*. Use of ‘freogan’ here not entirely implausible, but, as Cross suggested, the correct reading here could alternatively be something like ‘frefrode’ (cp. *consolabatur* in the Latin text).

Bibliography: Cross, ‘Eulalia of Barcelona’; Whatley, s. v. ‘Eulalia Barcinone’; Cross, ‘Old English *leasere*’; Cross, ‘Source, Lexis and Edition’, pp. 30–1, 33; Kotzor, II, 373; DOE, s. vv. ‘freogan’ 2.a.ii and ‘frefran’; Stodnick, ‘Bodies of Land’.

235. Lucy: 13 December; d. Syracuse, ?304, under Diocletian; not commemorated in the *Calendar of Willibrord*; commemorated in Bede, *Martyrologium* (B). Mainly based on the *Passio S. Luciae* (BHL 4992), 108.6–109.28, except for the image of the saint’s blood avenged with her tormentor’s blood, which was probably taken from Aldhelm, *Carmen de uirginitate*, 1840–1, and perhaps some overlap with Bede, *Martyrologium*, 81, for the saint’s immobility.

Bibliography: Cross, ‘The Latinity’, pp. 277–80; Whatley, s. v. ‘Lucia Syracusis’; Cross, ‘On the Library’, p. 231; Cross, ‘Old English *leasere*’, p. 485; Cross, ‘Source, Lexis and Edition’, pp. 30–1 and 33; Rauer, ‘Female Hagiography’; Stodnick, ‘Bodies of Land’.

236. Ursicinus: 13 December; d. Ravenna, first century, under Nero; not commemorated in the *Calendar of Willibrord*, nor in Bede, *Martyrologium*. Probably based on Pseudo-Ambrose, *Passio S. Geruasii* (BHL 3514), 744–5.

Bibliography: Whatley, s. v. ‘Gervasius et Protasius’; Lanéry, *Ambroise de Milan*, esp. pp. 305–47; Lanéry, ‘Hagiographie d’Italie’, pp. 61–8; Kotzor, II, 374; Rauer, *Fontes*.

237. Higeald: 14 December; seventh century; not commemorated in the *Calendar of Willibrord*, nor in Bede, *Martyrologium*. Derived from Bede, *Historia ecclesiastica*, 344.16–27, with the exception of the references concerning the saint’s resting place, which, as Rollason points out, resemble phrasing in the *Secgan*, a list of saints’ resting places.

Bibliography: Cross, ‘A Lost Life of Hilda of Whitby’, pp. 24–5; Cross, ‘On the Library’, p. 230; Rollason, ‘Lists of Saints’ Resting Places’, p. 74; Kotzor, I, 252–3

and II, 374–5; Blair, ‘A Handlist of Anglo-Saxon Saints’, pp. 539–40; *PASE*, Hygebald 2.

238. Thomas: 21 December; first century; commemorated in the *Calendar of Willibrord* and in Bede, *Martyrologium* (B II). Probably a conflation of more than one source, including the *Passio S. Thomae* (BHL 8136), 14.5–15.12, 16.9–17.10, 37.5–40.11 and 41.7–12, and possibly also Isidore, *De ortu et obitu patrum*, 73, and Pseudo-Isidore, *De ortu et obitu patrum*, 49.3.

384. *eorð<an>*. *eorð* C, Ko, *eard* Herz. The word is the last word in the topmost line of the last manuscript page; the text adjacent to the right margin of this page is damaged in many places or even made illegible through wear. The ungrammatical form ‘*eorð*’ is otherwise only attested as a truncated form in glosses; see *DOE*, s. v. ‘*eorþe*’. The most probable scenarios are that the text either read ‘*eorðan*’ (with the -an subsequently erased through wear), or that through lack of space the truncated form ‘*eorð*’ was copied, either with or without abbreviation mark, with the intended meaning of acc. sg. or pl. ‘*eorðan*’. Herz’s suggestion that ‘*eard*’ was intended can be ruled out, as a letter ‘ð’ is still legible.

385. *myd grenum and myd hæwenum and myd hwytum*. The Latin account suggests precious stones; the Old English passage could also imply stones (and could possibly have contained a word denoting stones, which dropped out), or may alternatively suggest colours, as Cross suspects.

386. *scryðe*. *scryð* Ko, *scryde* Herz; e only very faint in the margin; cp. also **65** and **140** for acc. and dat. usage of this word.

387. *wealdleðer swa up getiged*. Cross shows that the Latin account is likely to have presented *habenis effuis*, ‘with loose reins’, which clarifies the image somewhat; cp. also Vergil, *Aeneid*, V.818.

388. *he*. Refers either to ‘*lychama*’ (which is masc. in gender) or the saint in more general terms.

Bibliography: Cross, ‘The Apostles in the *Old English Martyrology*’, pp. 21–3; Cross, ‘The Influence of Irish Texts and Traditions’, p. 187; O’Leary, ‘Apostolic *Passiones*’; Cross, ‘On the Library’, pp. 234n, 236 and 243; Biggs, *The Apocrypha*, p. 56; Rauer, *Fontes*; Kotzor, I, 258 and II, 375; Cross, ‘Euphemia and the Ambrosian Missal’, p. 18; Cross, ‘Cosmas and Damian, pp. 17–18; Cross, ‘Pelagia in Mediaeval England’, p. 286; Cook, *Biblical Quotations*, p. 19; Casiday, ‘Thomas Didymus from India to England’.

Appendix 1: Manuscript A,
London, British Library, Add. 23211, fol. 2

A is a damaged fragment of the *Old English Martyrology* which contains only a short sequence of text; for further details, see p. 19 above. This Appendix presents a separate edition of manuscript A. The editorial principles are the same as outlined for the main text (see above, pp. 25–30); the layout of this edition follows that found in the manuscript. Lost lettering is indicated by three dots enclosed in parentheses (...); I have not attempted to calculate the number of missing letters. Uncertain readings appear in parentheses.

MS A: *OLD ENGLISH MARTYROLOGY*, LONDON, BRITISH LIBRARY, ADD. 23211, FOL. 2

14 April: Valerianus, Tiburtius, Maximus

64. mid^a hiora fiðra flyhte. Ond se mon ða gele(...)
 Gode, ond he wæs sunge^b on deað for Criste, ond h(..)
 noma wæs Maximus.

64. ^a MS A starts here; this entry is acephalous; ^b see Sisam, 'An Early Fragment', p. 211; ^c n
 suprascript Aa.

18 April: Eleutherius, Antia

65. On ðone eahtategðan dæg ðæs monðes (...)
 ðæs halgan biscepes tid Sancte Eleutheri, (...)
 modor ðære noma wæs Sancte Anthiæ. He wæs (...)
 burge biscep ðe is nemned Mæchania, in Ap(...)
 ðære mægðe, ah he geðrowade eft in Rom(...)
 mǣrtyrdom for Criste. Adrianus se caser(...)
 ðreatade ðæt he Criste wiðsoce. Ða he ðæt (...)
 walde, ða heht se casere gesponnan frow(...)
 wildo hors to scride ond hine gebunderne in ð(...)
 asetton, ðæt ða wildan hors scealden iornan (...)
 hearde wegas in westenne ond him ða limo all (...)
 brecan. Ða cwom Godes engel of hiofonum (...)
 stillde ðæm horssum, ond hio gelæddon ðæt scrid (...)
 hea dune; ðær him cwom to monigra cymn(...)
 deor ond wunedon mid hine. Ond ðonne he hof (...)
 hond upp to hiofonum, ðonne hofon ða de(...)
 ra fotas upp ond heredon God mid hine. Ð(...)
 se casere his huntan hine ðær gefecca(...)
 hine mid sueorde ofslean. Ða cwom stef(...)
 hiofonumf ond cwæð: 'Cym, min ðeow Eleuthe(...),
 mine englas ðec lædað in ða hiofonlican (...)
 lem.' Ða feoll his modor ufan on his lic(h...)
 ond cwæð: 'Min sunu, gemyne ðu mec on ðære (...)
 (reste).' Ond se casere hio heht gemartyria(...)

21 April: Æthelwald

66. ðon ðe tuelf gear ðær wunode, ða eode he in
 ðone gefean ðære ecan eadinesse. Ðæs Æðel-
 waldes wunder wæs ðæt he spræc to his
 liornæra sumum, ond ða feringa oðsuigde he
 suæ he hwæshwegu hercnade. Ða frægn se his
 ðegn hine, forhwon he suæ dede. Ða cuæð he:
 ‘Hu meahte ic bu somod ge in heofon geheran
 ge her spræcan?’

23 April: George

67. On ðone ðrio^a ond tuentegðan dæg ðæs monðes bið
 Sancte Iorius tid ðæs æðelan weres; ðone
 Datianus se casere seofon gear mid una-
 sæcgendlicum witum hine ðreade ðæt he Crist(...)
 wi<ð>soce^b, ond he næfre hine ofersuiðan meahte;
 ond ða æfter sefan gearum heht he hine beheafd-
 ian. Ða he ða wæs læded to ðære beheafdunga,
 ða cuom fyr of heofonum ond forbærnde ðone
 hæðnan casere ond alle ða ðe mid hine ær tinter-
 gedon ðone halgan wer. Ond he, Sanctus Georgius,
 (...)im to Dryhtne gebæd ond ðus cuæð: ‘Hælande
 (...)rist, onfoh minum^c gaste. Ond ic ðec bidde ðæt suæ
 (...)welc mon ðe mine gemynd on eorðan doe,
 (ð)onne afierr ðu from ðæs monnes husum
 (...)lce untrymnesse; ne him fiond sceððe, ne
 (...)ungor, ne monncwild. Ond gif monn minne
 (...)oman nemneð in ænigre frecennisse, oððe
 (...)n sæ oððe on siðfæte, ðonne ge(fylge se ðin^d)

67. ^a i suprascript Aa; ^b Ko, widsoce A, Sw, see Kotzor, I, 47 for the close similarity of the letter forms d and ð in this manuscript; ^c n suprascript Aa; ^d MS A breaks off here – this entry is incomplete.

Appendix 2: Manuscript E,
London, British Library, Add. 40165 A.2, fols 6–7

What follows below is an edition of Manuscript E, a damaged text fragment of the *Old English Martyrology*; for further details, see p. 22 above. Because the manuscript is so badly damaged, examination with modern technology is crucial; Celia Sisam was the first to investigate the manuscript under ultraviolet light.¹ For the edition below, a new set of ultraviolet images was produced which turned out to be of higher quality than the images at Sisam's disposal and which have been used to re-examine her readings. Uncertain readings are given in parentheses. Capitalisation, punctuation and subdivision into paragraphs are modern; tironian notes have been expanded throughout ('ond'). The number of dots are intended to represent the number of missing letters, but in cases of longer passages which now appear illegible because of surface damage or truncation of the page, I have not attempted to calculate the number of lost letters. Such passages are here signalled with square brackets and a reference indicating illegibility or missing text. The text contains annotations by what seem to be two hands, here designated Ea and Eb; their contributions are signalled in the apparatus.

¹Sisam, 'An Early Fragment', p. 217; Kotzor, I, 110n.

2 May: Athanasius

75. On^a ðone æfterran dæg þæs monðes (biþ ðæs hal)g [text missing] Sancte Athanasi; he uuæs biscop in ðære miclan ceast(r)e^b Alexand(ria); his hal(i)gnes uuæs foretacnad on his cneahthade. Þære burge biscop (.)r him wæs nemned Alexandre; se sæt sume symbeldæge in ðære c(ier)cean, (.) (ð)a geseah he ðurh ð(a) eagduru plegean micel cnehta we(r)od bi sæs waroðe; þara uuæs an Aþanasias. Þa ongon he fulwian ða oþere cnehtas on þæs sæs yþum, ond hie eodan him under hond, sua he biscop wære. Ond ða son(a) heht se biscop þone cneht him to gelædan, ond hine lærde gastlicne wisdom. Ond he uuæs all mid Godes snyttro gefylled.

75. ^a MS E starts here; ^b suprascript r?

3 May: Pope Alexander I, Eventius, Theodolus

76. On ðone þriððan dæg ðæs monðes bið Sancte Alexandres þrowung þæs iungan papan in (.)ome, ond tuegra mæssepreosta mid hine þa wæran nemnede Sanctus (E)u(.....) ond Sanctus Þeodolus. (Ð)a Aurelia(n)s se gesi(ð), se ðær cualde Cr(i)stene menn, þa ongon he (.)ie næðan ðæt hie Criste wiþsocen. Ða hie ðæt ne geðafodan, þa heht he send(..) hie alle þrie in bernendne ofn; þa nolde hie ðæt fyr no bæ(.)nan. Ða (h...) he ða (mæ.s)epreostas beheafðian, ond þone papan ofstician. Þa sona cu(o)m stefn (o.) heofon(.)m ond seo cuæð: ‘Aurelianus, ðeossum monnum þe ðu her (.)ismerodes(.)^a, (.)im is Godes neorxnawong ontyned, ond þe siendan helletin(.)ergu ontyned.’ Ða sua(..) he sona ðære ilcan neaht mid egeslice deaðe. Ond his w(i)if, sio (.)æs on (.)oman S(...)riane, hio bebyrgde ðæs papan lichoman ond ðæran mæssep(.)eosta arweorðli(.) on ðære seofodan mile from Romebyrg on ðam wege þe (.)atte Numen(t...). Ðes Sanctus Alexandre uuæs se fifa papa æfter Sancte Petre.

76. ^a faint trace of final letter visible under ultraviolet light, (.)ismerodes Ko, Si, bismrodest B, bysmrodest C.

3 May: Discovery of the Holy Cross

77. On ðone ilcan dæg biþ sio ti(i)d ðæt Cristes rod uuæs gem(et.)d ærest, s(.)a (..) ða halg(.)n gewrioto secgaþ, on ðone dæg þe we nemn(a)ð Qui(n)ta Nonas M(.... ...) cuom u(..) of ðære eorðan wynsumes stences rec, þær ^asio rod uuæs geme(te.)^a. (...)ow uuæs (a)seted ofer deades monnes byrgenne^b ond lichoman^c, ond se sona (....). (...) ðæt wundor uuæs gecyþed þæt (.)æt uuæs soðlice Cristes^d (.)od.

77. ^{a-a} see Commentary; ^b see Commentary; ^c n suprascript Ea; ^d s suprascript Ea.

Rogation Days

78. Ymb þas d(....), hwilum (.)r, hwilum æfter, bið ða þrie dagas on ðam (G)odes ciercean (.) folc mæ(r)siað Letanias, þæt is þonne bene ond relicgo(.)gas for(.)n to (.....) upas(.)ignesse [illegible] [missing text] (.)s g(elic) agot(e)n fore allum monnum. On ðam þrim dagum Cristene menn sceolon aketan hiera þa worldlican weorc on ða þridan tid dæges, þæt is on undern, ond forð gonge<n>^a mid þara haligra reliquium oþ ða niogoðan tid, þæt is ðonne non. Þa dagas siendan ryhtlice to gefæstanne, ond ðara metta to brucanne þe menn brucaþ on ðæt fiowertiges neah(.)a fæsten ær eastrum. Ond ne bið alefed on ðissum dagum ðæt monn him blod læte oþðe clæsnungdrencas drince oðþe oht feor gewite fore worldrices bisigung from ðære stowe þe he sceal Gode ætþiowian. Ðas þrie dagas siendan monnes saule læcedom ond gastlic wyrtdrenc; forþon hie siendon to haldonne mid heortan onbryrdnesse, ðæt is mid wependum gebedum ond mid rumedlicum ælnessum ond fulre blisse allra menniscra fionda, forðon þe God us forgifæð^b his eorre, gief we ure monnum forgifað.

78. ^a forðgonge Ko, emendation suggested by Si; ^b f suprascript Ea.

5 May: Ascension of Christ

79. On ðone fiftan dæg þæs monðes bið se dæg þe ure Dryhten on to hiofonum astag. Þy dæge hine gesegon nest his þegnas on Oliuetes dune; ðær he bletsade hie ond ða gewat mid þy lichoman on hiofon. Þy dæge eode sio eorðe in heofon, þæt is se monn^a ofer ængla ðrym. Ond on Oliuetes dune siendan nu get ða suaþu Dryhtnes fotlæsta. Ymb þa Dryhtnes fotlæstas timbredon Cristene menn sionowalte ciercean wundorlice. Ond ne me(.)hte sio his suaþu næfre mid nænigre oðerre wisan bion þam oðerum flore geonlicad ond gelice gehiowad. Gif ðær monn hwæt menniscas on asette^b, þonne nolde sio eorðe him onfon, ðeah hit wære marmanstanas, þa aswengede on ðære onsion^c þe ða þær^d ^eon setton^e. Ðæt dust þæt (.)od þær ^fon træð^f, ond ða his suaþe þe ðær on aðrycced siondon, wæron^g monnum^h (... ..)e lare; ond dæghwamlice geleaffulle menn ðær niomaþ þæt sond, ond ðær hwæðere ne biþ nænegu wonung on ðam sonde ðære Dryhtnes fota suaþe. Sancte Arculus sægdeⁱ þæt ðær ne meahte nænig h(.)of bion on ðære ciercean in þære stowe þe ure Dryhten on stod, he ða to hiofonum astag, ah þæt se weg þær wære a to hiofonum open [missing text] (..)annes wære oð monnes suioran, ond ðæt þær wære ðyrel onm(..... ..) hweole, þurh ðæt menn meahten ufan beorhtlice sceawian(.....) fota suaþu, ond ðæt hie meahten mid hiera hondum ræcan ond (n.... ..) halgan dustes dæl. Ond Sanctus Arculus sægde þæ<t>^j ðær hongad(.....) leohtfæt, ond ðæt wære biernende a dæges ond neahtes ofer þære Dr(y.....) (....) suaðe; ond he sægde ðæt

79. ^a second n on erasure; ^b Si, onasette Ko; ^c e suprascript Eb; ^d on erasure; ^{e-e} Si, onsetton Ko; ^{f-f} Si, ontræd Ko; ^g suprascript Eb; ^h n suprascript Ea; ⁱ s and cauda inserted on erasure; ^j emendation suggested by Si.

æghwelce geara ðy dæge æt Cristes uppas(.....) on middes dæges tiid, æfter ðon þe mæssesongas wæron geendode in (ð... ..) ciercean, ðæt ðær ^kto cuome^k stronggestan windes ystæ, ond ðæt se sua st(.....) hrure on ða ciercean, ðæt þær ne meahte nænig monn ænige gemette (..)cean beon oðþe on hire neahstowe meahte gestondan oþðe gesittan, ah (... ..) menn ðe ðær þonne wæran, lægon aþenede on ðære iorðan mid ofðu(.....)dum ondwlitan, ^loþ ðæt^l sio ondrysnlíce yst forþgeleoreð. Se ondrys(.....) ðæt deð þæt se dæl þære ciercean ne mæg habban ðone hrof þær ðæs H(.....) fotlastas under siondon. Sancte Arculuos sægde þæt he seolf þær (w...) (...)weard æt ðære ilcan ciercean þy dæge æt Cristes uppastignesse, þ(. ..) and se forhtlica wind onræse.

^{k-k} Si, tocuome Ko; ^{l-l} oþðæt Ko.

6 May: Eadberht

80. On ðone sextan dæg þæs monðes bið Sancte Eadbrehthes geleorne(.)wyrðan (.....), se uuæs biscop on Breotone æfter Sancte Cupbrehte on ðæm hal(g.)stre ðe is nemned Lindesfarene ea. Ðam Eadbrehthe uuæs gewunel(..) (...) symle feowertig daga ær eastran ond eac feowertig daga ær Cristes (.....)se, ðæt is ær geolum, he wunode on dægelse stowe on his gebeodum (... ..)licum weorcum^a; ond sio stow uuæs utan ymburnen mid sæs stre(a.)um. Þa o(.)tenfæsten, on ðam þæs^b mynstres broðor dydon Sancte Cupbreh(t)es lic of e(.....), ond hie ðæt gemettan sua gesun(d) suelce he ða get lifde, (... .æ)t uuæs (.....) gearum þæs ðe he uuæs bebyrged. Ða bæran hie ðæs lichrægles d(æ. ..)hte þam biscope, ond he ðæt cyste mid micelre^c lufan, ond he weop (... ..)hte uneaðe ænig word cueðan, ond he cuæð: ‘Hwylc mon mæg arecea(n....)nes gief? He ðæt seleð þam ðe hiene lufiað ðæt þa saula lifiað a (.. ..) ond in ðære hiofonlican heannesse, ond he haldeð ða deadan lichoman (.....) [missing text] (...t)(.g)u þe (..) C(..)brehthes lichom(a) in r(.....) [text missing] Dryhten for(..)feð on ðære stowe ræste^d.’ Ond þa noht longe æf(.).er þ(e..... .. r)umode Godes se leofa Eadbrehth biscop, ond ð(æ)s þa æf(.e)r seofon ond (..... .aga) he onsende his gast to Gode, ond his (....)oma uuæs geseted in þa il(...) (..... .æ)r (.)ancte Cuðbrehthes lichoma ær on resteð.

80. ^a r suprascript Ea; ^b suprascript thorn Ea with expansion suggested by Si; ^c see Commentary; ^d see Commentary.

7 May: John of Beverley

81. (..)seofþan dæg þæs monðes bið Sancte Ioha(.).es geleorn(.).s, se uuæs (.....) (.. .r)etone on Norphymbra þeode; se gedyde dumbum menn spræce, (... ..) (sien)dan awriten on Istoria Anglorum on ð(æ)re bec, ond his li(c)homa (... ..)n ðære stowe ðe is nemned Derewuda.

8 May: Discovery of St Michael's Church

82. (..)h(...a)n dæg þæs monðes biþ ðæt Sancte Mic(..)h(e.e)s (..)ierce (..)est fun [illegible] e Gargano, ðær^a se monn uuæs of(s)ceoten mid his (..)ne [illegible] (he) walde þone fear sceotan se stod on þæs scræfes^b (..)ura.

82. ^a æ on erasure; ^b s suprascript Ea.

8 May: Victor Maurus

83. [illegible] biþ Sancte Uictores þrowung ðæs martyres, (þæ)s lich(m.) [illegible] ðære ceastre. Se Uictores he uuæs M(..)ra cynnes, [illegible] (es) cempa þæs hæðnan caseres, ah he uuæs Criste(s) þegen. [illegible] (ine) ðæt he forlete Cristes geleafan. Þa he þ(æt) ne geðafode [illegible] mid (..)itum. (He) heht hine begeotan mid wallende lead(.), [illegible] ð(e) m(a) ðe cald wæter. Ða heht he his leaseras h(...) [illegible] s(e..) ge(.....) Dulmis ond hiene ðær beheafðian. Þa cu(.. ..) [illegible]: ‘Secgað ge Maximiane þæm casere þ(.)t he bið [illegible] (h)im beoð ða sco(n)can forb(ro)ce(.)ne ær ðon þe he (...) b(...)r(...).’ [illegible] (ad se caser. ...) n(...) mo(..) hi(s) lich(m..) be(..)rgde [illegible] ene (sc...)den forsu(.....) wildu dior [illegible] þone lich(.)man, oðer æt þ(am) [illegible] ð(am fo..m..)þ ðæt [illegible] ternus se biscop [illegible] ðlice be(.....).

9 May: The Beginning of Summer

83a. [illegible] n dæg þ(..) m(..)ðes b(..) (..)umeres fruma. Se sumor hafað hundniogon [illegible] (.)onne) (go.... ..o)fon steor(.a)n on (uh)tan u(.)p, ond on (..)en on s(e)tl.

10 May: Gordianus

84. [illegible] mon(...) biþ þæs martyres tiid Sancti Gordi(.)n^a

84. ^a MS E breaks off here; this entry is incomplete.

Appendix 3: Manuscript F, London, British Library, Harley 3271, fol. 92v

The text fragment edited below constitutes Manuscript F of the *Old English Martyrology*.¹ The two text sections have been edited separately before by Heinrich Henel, and were also known to the last editor of the *Old English Martyrology*, Günter Kotzor, although the latter did not designate the text fragment in Harley 3271 as a distinct manuscript of the *Old English Martyrology*, probably because the text in Harley 3271 can indeed be interpreted as very faithful quotations from the *Old English Martyrology*, rather than a witness in its own right.² It is, however, noteworthy that in Harley 3271 the two entries are not embedded in another text, but form two items in a longer list of short notes concerned with the topic of chronology, some of which were possibly copied by the same scribe Fa.³

The possibility remains that the two short notes on the Beginning of Summer and Winter in Harley 3271 are not excerpts from the *Old English Martyrology*, but represent one of its sources: in theory, the martyrologist could have derived the information and wording of these entries from a set of Old English notes contained in an earlier encyclopaedic manuscript. A more plausible scenario, however, is that the martyrologist derived the information found in these entries from Bede, *De temporum ratione*, 35.41–51, a text which he is otherwise thought to have used for other sections concerned with chronology and cosmology; it is also important to note that no further vernacular source texts seem to have been used in the composition of the *Old English Martyrology*. If the text sections below are unlikely to have served as a source, therefore, they would have to be derivative of the *Old English Martyrology*; they should be seen as representing quotations of, or excerpts from, the text, and could be considered to constitute a separate witness of the text.

Recent research has concentrated on the contents and composition of Harley 3271 as an outstanding example of late Anglo-Saxon encyclopaedic book production.⁴ Further work needs to be done to explore the nature of the short notes which bookend the two *Martyrology* excerpts in the manuscripts and which may shed further light on the possible readership of the *Old English Martyrology* and its literary and scientific interests.

¹For further reading, see Rauer, 'An Annotated Bibliography', s. v. 'Manuscripts', and pp. 22–3 above.

²Henel, 'Altenglischer Mönchsaberglaube', pp. 347–8; Kotzor I, 3n.

³See Ker, pp. 309–12 and Chardonnens, 'London, British Library, Harley 3271' for the codicological and paleographical context.

⁴Chardonnens, 'London, British Library, Harley 3271' and Rauer, 'Usage of the *Old English Martyrology*'.

MS F: *OLD ENGLISH MARTYROLOGY*, LONDON, BRITISH LIBRARY, HARLEY 3271, FOL. 92V

TEXT

83a. Sumor hafað hundnigantig daga; þonne gangað þa seofan steorran on uhtan upp, and on æfen on setl.

221a. Winter hafað twa ond hundnigantig daga; þonne gangað þa seofon steorran upp on æfen, and on dægred on setl.

TRANSLATION

83a. Summer is ninety days long; at that time the Seven Stars [i.e. Pleiades] rise at dawn and set in the evening.

221a. Winter is ninety-two days long; at that time the Seven Stars rise in the evening and set at dawn.

Glossary

This glossary consists of two parts, one for Old English vocabulary and one for Latin and Greek vocabulary. Apart from definite articles, demonstrative, personal, and possessive pronouns, and relative particles, all words used in the *Old English Martyrology* are listed, and all occurrences of a given word are listed, except in the case of high-frequency words, where omissions are indicated. The prefix *-ge* is ignored in the alphabetical ordering. The numbering refers to text sections containing the relevant word; ‘ap’ indicates that a word appears in the apparatus, and not in the main text of a given text section. R = rarely attested vocabulary, form or usage; Hp = Hapax legomenon. The words are in alphabetic order, with æ listed to follow a; þ is made to follow t; ð is not used.

Old English vocabulary

- a**, adv., always, 13, 31, 47, 50, 51, 52, 57, 79, 80, 108, 117, 121, 127, 131, 136, 217b, 226
- abbod**, noun, m., abbot, 3, 17, 37, 40, 51, 136, 178, 196, 221, 237
- abbodesse**, noun, f., abbess, 49, 110, 204, 226
- abiddan**, st. vb. V, to ask for, pray, 109, 227
- abifian**, wk. vb. II, to tremble, 21, 56a ap [R]
- abitān**, st. vb. I, to eat, 1, 97, 124, 157
- ablacian**, wk. vb. II, to turn pale, 5, 21 [R]
- ablindian**, wk. vb. II, to become blind, 221 [R]
- abrecan**, st. vb. IV, to break apart, 130
- abregan**, wk. vb. I, to terrify, 199
- abyrgan**, wk. vb. I, to taste, 176ap
- abysgung**, noun, f., activity, 78ap [R]
- ac**, conj., but, yet, 1, 4, 5, 11, 16, 23, 26, 30, 31, 38, 40, 50, 53, 57, 65, 68ap, 70, 71, 72, 73, 79, 83, 86, 87, 90, 99, 101, 102, 103, 108, 112, 113, 121, 122, 123, 125, 126, 127, 133, 135, 136, 138, 139, 140, 149, 152, 154, 155, 160, 167, 170, 178, 190, 191, 192, 197, 198, 203, 207, 208, 210, 211, 216, 222, 227, 238
- acennan**, wk. vb. I, to give birth, to declare, 1, 21, 39, 51, 63, 68, 86, 101, 111, 113, 116b, 122, 186, 194, 207, 209, 217b ap, 225, 229
- acennednes**, noun, f., birth, 1, 2, 63ap, 68ap, 80ap, 111ap, 140, 180
- acennes**, noun, f., birth, 3, 9, 11, 63, 68, 80, 111
- aceorfan**, st. vb. III, to cut out, 9, 38, 58
- acolian**, wk. vb. II, to cool down, 3
- acwellan**, wk. vb. I, to kill, 6, 27, 31, 108, 114, 135, 140, 155, 164, 212
- acwician**, wk. vb. II, to revive, 111a
- acyrran**, wk. vb. I, to turn, 151
- adelfan**, st. vb. III, to dig, 16, 72, 113, 176
- adelseap**, noun, m., sewer, 164 [R]
- adiligian**, wk. vb. II, to destroy, 122, 127, 210
- adl**, noun, f., ailment, 127
- adon**, anom. vb., to take away, to exhume, 39, 107ap
- adrencan**, wk. vb. I, to drown, 219
- adrifan**, st. vb. I, to drive away, 31
- adrugian**, wk. vb. II, to dry up, 228
- adwæscan**, wk. vb. I, to extinguish, 57, 163
- afeallan**, st. vb. VII, to fall off, 26, 73ap, 109, 178
- afedan**, wk. vb. I, to bring up, 33
- aflyman**, wk. vb. I, to put to flight, 51ap, 190ap
- afulian**, wk. vb. II, to become foul, 140
- afyllan**, wk. vb. I, to cut down, 112
- afyrhtan**, wk. vb. I, to frighten, 221
- afyrran**, wk. vb. I, to take away, 7, 67, 122, 160
- agan**, pret. pres. vb., to own, 181, 228
- agan**, anom. vb., to pass, 58a
- agangan**, st. vb. VII, to pass, 1, 58a
- agælan**, wk. vb. I, to neglect, 115
- agen**, adj., own, 6, 21, 26, 58, 59, 82
- ageotan**, st. vb. II, to pour, 78, 235

- agotennes**, noun, f., pouring out, 112
agrafan, st. vb. VI, to inscribe, 211
agyfan, st. vb. V, to give, 44, 60, 65, 68, 140, 176, 231, 235, 236
ahheardian, wk. vb. II, to harden, 108
ahcawan, st. vb. VII, to cut off, 121
ahleapan, st. vb. VII, to jump up, 217 [R]
ahon, st. vb. VII, to hang, to suspend, 23, 32, 56a, 71, 233
ahreofian, wk. vb. II, to become afflicted with a skin disease, 190 [Hp]
aht, pron., adv., anything, 73, 78, 210ap
ahydan, wk. vb. I, to hide, 107ap, 210, 231
alædan, wk. vb. I, to lead, 19, 21, 97, 117, 162, 207, 233, 238
alætān, st. vb. VII, to abandon, 78
alecgan, wk. vb. I, to deposit, to lay down, 230
alyfan, wk. vb. I, to allow, 78, 155, 176
alysan, wk. vb. I, to release, 57
amearcian, wk. vb. II, to mark, 89ap
an, adj., pron., one, a, an, 1, 4, 6, 8, 8a, 12, 16, 23, 26, 30, 34, 36b, 38, 41, 44, 48, 50, 51, 56, 56a, 58, 63, 66, 71ap, 73, 73b, 75, 87, 88, 94, 99ap, 100, 101, 108ap, 110, 111a, 113, 116b, 121, 122ap, 130, 132, 136, 138, 139b, 143, 149, 164, 168, 171, 176ap, 178, 183, 186, 190, 196, 200b, 201, 205, 211, 215, 217, 219, 221, 222, 223, 225, 226, 228, 232, 233b, 235, 238
geanbidian, wk. vb. II, to await, 71
ancor, **ancra**, noun, m. anchor, 228
ancor, **ancra**, noun, m. hermit, 15, 16, 37, 63, 66, 186
ancorsetl, noun, n., hermitage, 63, 66 [R]
and, conj., and, 1, 2, 3, 4, 5, *etc.*
andetnes, noun, f., confession, 112
andettan, wk. vb. I, to confess, 49, 127
geandettan, wk. vb. I, to confess, 122
andettere, noun, m., confessor, 177
andfenge, adj., acceptable, 68
andswarian, wk. vb. II, to answer, 122, 184
andweard, adj., present, 2, 79, 86, 181
andwlita, noun, m., face, 79, 151
anforlætan, st. vb. VII, to let go, 90
geanlician, wk. vb. II, made similar to, 79 [R]
anlicnes, noun, f., likeness, 56a, 67, 97, 130ap, 238
anmodlice, adv., unanimously, 199
anræde, **anræd**, adj., resolute, 38, 117ap, 120, 160ap, 180
anrædlice, adv., resolutely, 33
ansund, adj., whole, 149ap
ansyn, noun, f. (occ. m. or n.), face, 2, 73, 79, 97, 162, 180, 232, 234, 238
anweald, noun, m., authority, 51
apostol, noun, m., apostle, 74, 94, 101, 108, 111, 114, 115, 119, 133, 135, 161, 162, 190, 193, 215, 233, 238
ar, **are**, noun, f., reverence, 26, 98, 160, 167
arædan, wk. vb. I, to read out, 184
aræfnan, **aræfnian**, both wk. vb. I and wk. vb. II forms occur in the *Old English Martyrology*, to suffer, 136, 140, 184, 185, 193
arcebisceop, noun, m., archbishop, 37
arcediacon, noun, m., archdeacon, 151
areccan, wk. vb. I, to narrate, 80, 136, 168
arfæst, adj., pious, 102
arian, wk. vb. II, to honour, 31, 112
arisan, st. vb. I, to stand up, to arise, 16, 38, 49, 50, 56a, 58, 77, 80, 116, 131, 209
arleas, adj., dishonourable, 161, 225
arod, adj., strenuous, 117, 160
arwurpe, adj., respectable, 22, 80, 102ap, 178
arwurpian, wk. vb. II, to celebrate, 2, 4
arwurplice, adv., with dignity, 20, 41, 76, 83, 164, 167, 168ap, 196, 217, 220, 230
arwurpnes, noun, f., reverence, 116b, 218
asecgan, wk. vb. III, to relate, 21, 111, 114, 168ap
asendan, wk. vb. I, to send, 37, 181
asettan, wk. vb. I, to put, 38, 65, 77ap (see also Appendix 2), 79, 102, 107ap, 111a, 190, 209, 222
asingan, st. vb. III, to chant, 196
aslean, st. vb. VI, to cut off, 227
asmorian, wk. vb. II, to smother, 57 [R]
asteorfan, st. vb. III, to die 70 [R]
astigan, st. vb. I, to board (a ship), to ascend, 3, 38, 51, 79, 97, 149

- astyrian**, wk. vb. I, to move, 22
aswætan, wk. vb. I, to begin to sweat, to break out into a sweat, 21 [Hp]
asweartian, wk. vb. II, to grow dark, 56a [R]
asweltan, st. vb. III, to die, 30
aswengan, wk. vb. I, to fling, 79 [R]
ateon, st. vb. II, to pull, 164, 173, 222, 235
attor, **ator**, noun, n., poison, 5, 51, 87, 101
ap, noun, m., oath, 181
apennan, **apenian**, both wk. vb. I and wk. vb. II forms occur in the *Old English Martyrology*, to stretch out, 79, 90, 151, 234
apeostrian, **apystrian**, wk. vb. II, to grow dark, 56a ap
apolian, wk. vb. II, to suffer, 136ap, 140ap, 184ap, 185ap
apryccan, wk. vb. I, press, 79ap [R]
apwean, st. vb. VI, to wash, 163
apydan, wk. vb. I, to separate, 116 [R]
aweallan, st. vb. VII, to swarm, 140
aweccan, wk. vb. I, to revive, resuscitate, 5, 13, 18, 70, 74, 97, 166, 190, 210, 223
awedan, wk. vb. I, to become mad, 113, 154, 162, 190
awefan, st. vb. V, to weave, 227 [R]
aweg, **awege**, adv., away, 3ap, 162
aweorpan, st. vb. III, to throw, 8, 41, 89, 116, 173, 230, 235
awiht, pron., adv., anything, at all, 120, 127
awreccan, wk. vb. I, to arouse, 74ap
awritan, st. vb. I, to write, 58, 81, 88, 92, 122, 141, 145, 191, 201, 204, 207ap, 214
awunian, wk. vb. III, to remain, 110, 138, 193
ayrnan, st. vb. III, to elapse 111a
- æ**, noun, f., law, 88, 101, 140, 155
æcer, noun, m., field, 203
æfen, noun, m., evening, 41, 63, 70, 83a, 130, 170, 221a
æfentid, noun, f., evening, 151
æfest, adj., pious, 70, 117
æfest, noun, m., envy, 89
æfestigian, wk. vb. II, to envy, 70 [R]
- æfre**, adv., ever, 38, 50ap, 57, 136ap, 163, 227, 236
æfter, adv., prep., after, afterwards, 2, 3, 4, 6, 9, 13, 15, 17, 26, 30, 32, 35, 38, 40, 50, 56a, 57, 58, 66, 67, 68, 70, 74, 76, 78, 79, 80, 88, 94, 101, 107, 108, 110, 112, 113, 114, 115, 121, 126, 127, 130, 133, 140, 144, 145, 149, 154, 161, 170, 180, 184, 190, 191, 192, 196, 203, 215, 217, 222, 228, 229, 233, 233b, 238
æfterfylgend, noun, m., successor, 231
æfterra, adj., latter, second, 4, 8a, 37, 46, 75, 97, 116b, 117, 139a, 143, 149, 173, 233b
æg, noun, n., egg, 46, 198
æghwær, adv., everywhere, 36, 181
æghwile, adj., pron., each, every, 9, 12, 16, 52, 63, 73, 79, 88, 97, 111, 111a, 115, 133ap, 140, 170, 198, 218, 221, 222, 228
ægþer, pron., each, 49, 180, 196ap, 225
ælc, adj., pron., each, every, 2, 5, 26, 48, 67, 88, 196, 207, 210, 222
ælmesgeorn, adj., charitable, 115 [R]
ælmesse, noun, f., alms, 78, 127, 138
æmtig, adj., empty, 80
æne, adv., once, 110, 210
ænig, adj., pron., any, some, 8, 52, 67, 79, 80, 111, 114, 146, 168, 198ap, 205, 210
ænlic, adj., handsome, 38, 97ap
æppel, noun, m., fruit, apple, 16, 168
ær, adv., prep., conj., earlier, before, 1, 3, 6, 7, 9, 13, 14, 15, 16, 30, 35, 44, 49, 57, 60, 67, 70, 73, 75, 78, 80, 83, 88, 89, 90, 99, 103, 110, 111, 112, 113, 115, 116, 120, 138, 139b, 140, 141ap, 145, 148, 154, 157, 162, 163, 168, 173, 180, 183, 186, 187, 196, 198, 203, 208, 209, 210, 223, 225, 226, 228, 231, 233b, 235, 236
æren, adj., made of brass, 79, 211
ærende, noun, n., message, 56
ærendung, noun, f., message, 111 [R]
ærendwreca, **ærendraca**, noun, m., messenger, 74, 108, 111, 135, 162, 186ap, 193
ærest, adv., first, 13, 14, 16, 25, 32, 56, 66, 70, 72, 76, 77, 82, 92, 102, 110, 111a, 112, 127,

- 133, 135, 138, 139b, 149, 163, 166, 190, 195, 197, 207, 208, 210, 218, 224, 232
- ærist**, noun, m. or f., resurrection, 58, 133, 190
- ærnemergen**, noun, m., early morning, 63, 131
- æerra**, **ærest**, adj., early, previous, first, 1, 4, 8a, 9, 12, 53, 56, 66, 70, 74, 94b, 95, 116a, 139b, 140, 145, 148, 157, 166, 172, 218, 223, 226, 232, 233, 233b
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THE OLD ENGLISH MARTYROLOGY

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This new edition presents a revised text and an accurate, modern translation of the *Old English Martyrology*, a commentary based on a fresh comparison with some 250 Latin and Old English texts, the first published glossary for this text, and extensive bibliographical information and indices. The edition aims to present this important Old English text in its hagiographical context, making it accessible to specialists and a wider readership in a user-friendly format.

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